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THREE

# IMPORTANT QUESTIONS CONSIDERED.

BY WILLIAM C. THURMAN.

1. IS JESUS THE CHRIST OF GOD?\*
2. WHEN WILL HE COME AGAIN?†
3. AM I READY TO MEET HIM AT HIS APPEARING AND KINGDOM?†

\* "Without faith *it is* impossible to please" God; (Heb. 11: 6); but "if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." (Luke 16, 31).

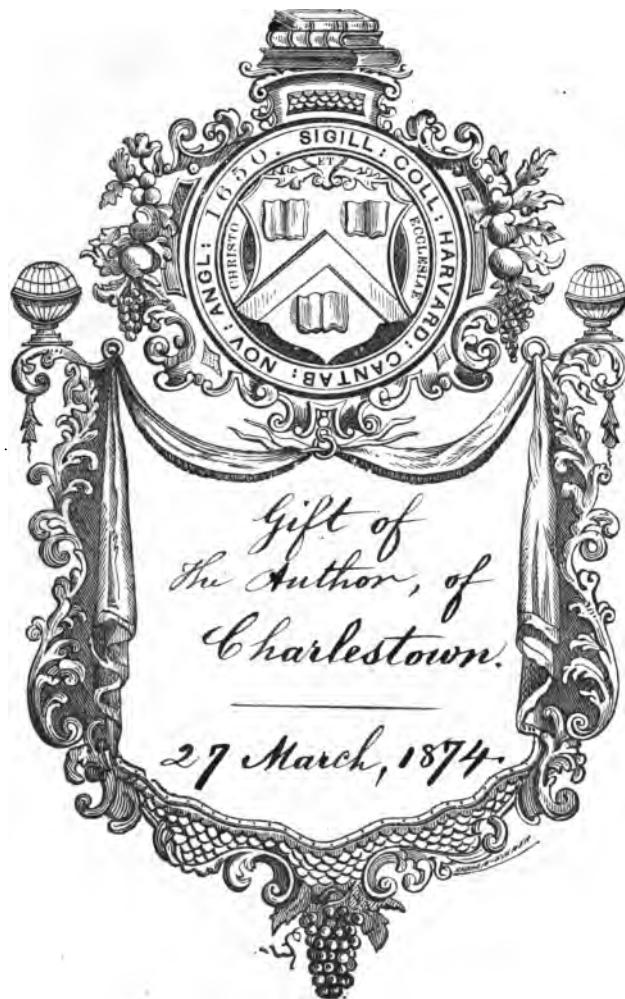
† "The wise shall understand;" (Dan. 12: 10); "for at the time appointed the end shall be." (8: 13.)

† "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God;" (John 3: 5); for "faith without works is dead." (James 2: 26).

And now as a gift from Christ, presented to my Father's children, saying, Set your house in order, for our Elder Brother, even Jesus, comes in 1873.

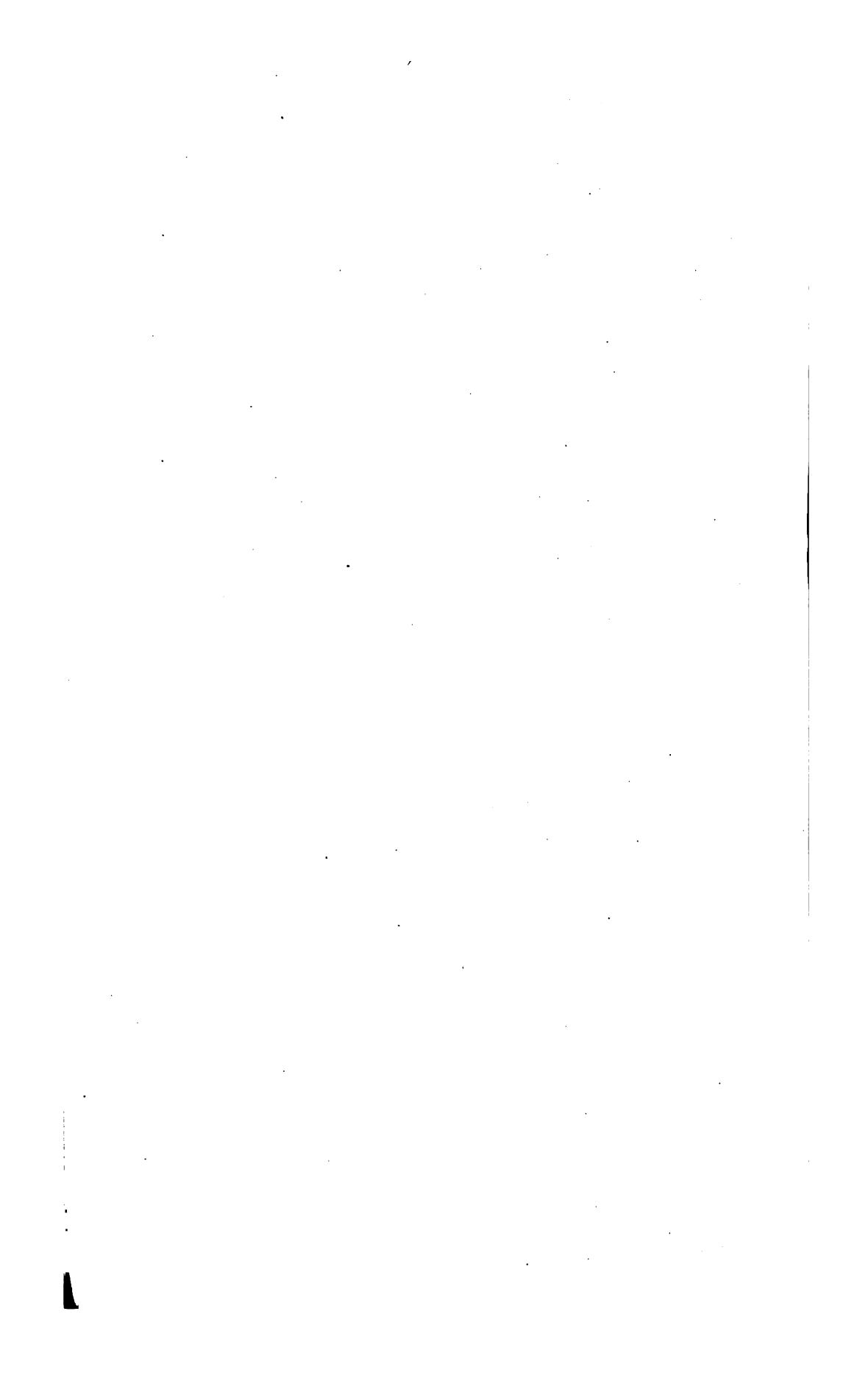
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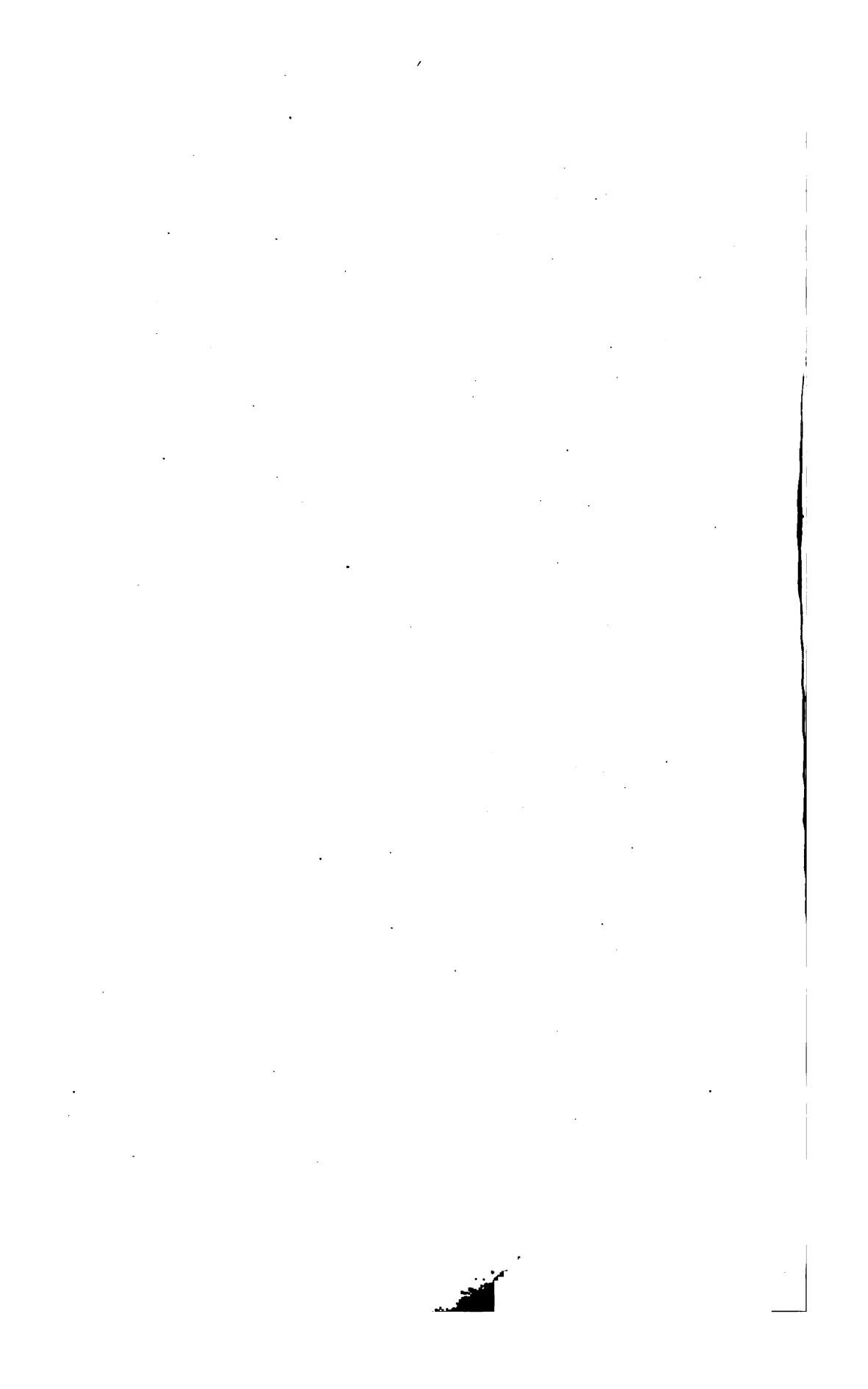


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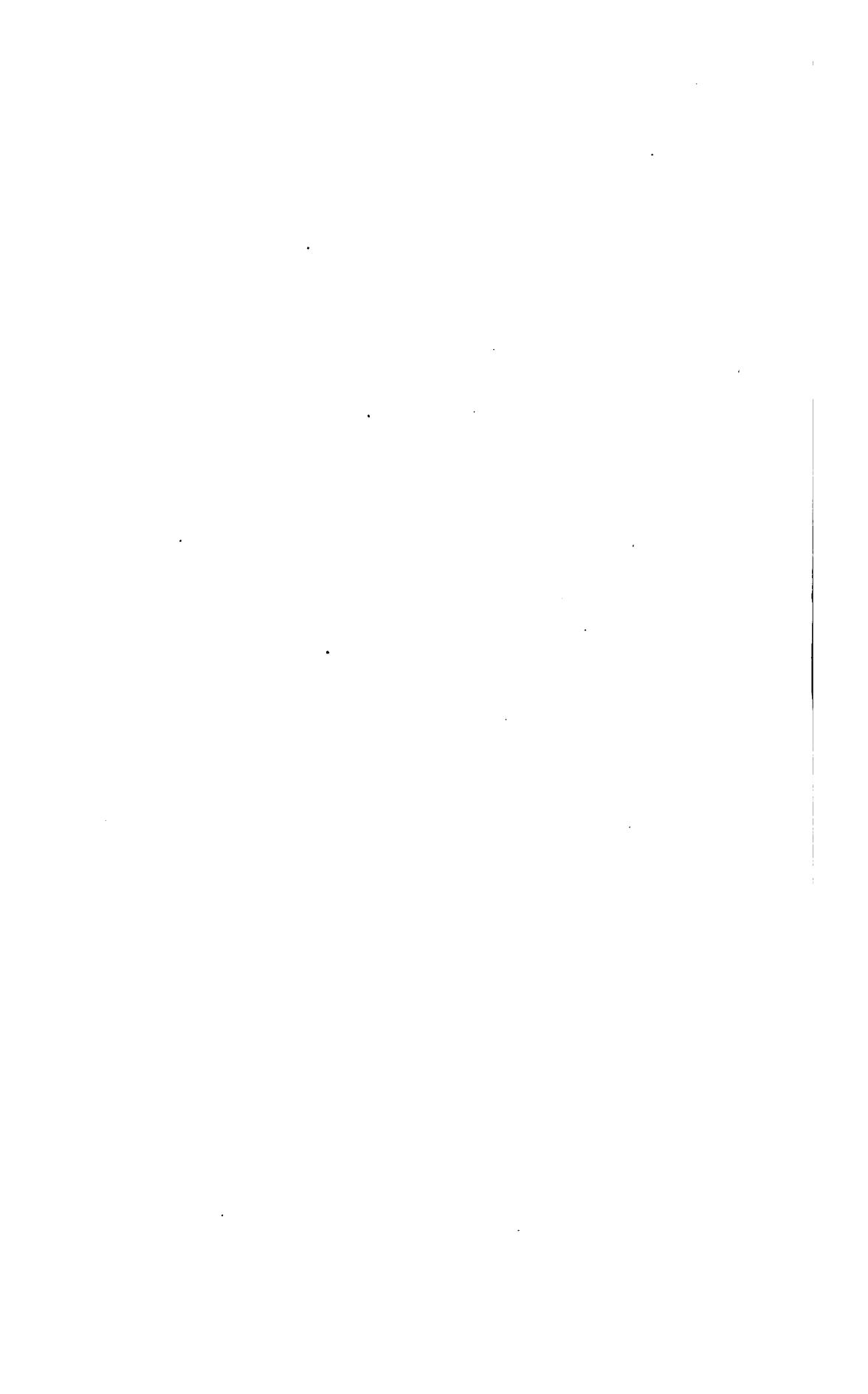












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## INTRODUCTION.

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Though *The Sealed Book of Daniel Opened* was written when we had but little aid outside of the Bible, we find, after the flood of light thrown upon the subject, by the closest criticism of both friends and foes, the chronology there given is proved correct; and, "as a light that shineth more and more until the perfect day," the much valuable information obtained during the last thirty years, does not only confirm and establish the correctness of the chronology, but enables us to see that, as early as 1842, we were correct in supposing that the 2300 years end in 1875; for, after spending many years in the closest investigation, we can now safely say that every prophetic date in the Bible, with all of the types and shadows, end there. Indeed, by the clearest astronomical demonstration, with what we call the endless chain, (p. 64-69), the golden links of God's own word, those prophetic dates are so firm, secure and immovably fixed, as parts of one solid frame-work, as to make it impossible, yea, easier to move the world, the earth on which we live, than to move those dates a single year lower. And if indeed it is now a settled question, even confirmed by the most solemn oath of Heaven, that "there shall be time no longer: but in [1875] the days of the voice of the seventh angel, when he shall begin to sound," Jesus will come, all can at once see that this work is of too much real worth to be sold for all the gold of earth. Then, claiming a higher price, a greater reward, even the honor of obedience to Christ, "Freely ye have received, freely give," we only, but solemnly, charge all who receive this to read close, examine well, obey Christ, and meet us in the coming kingdom.

### THREE

## IMPORTANT QUESTIONS CONSIDERED.

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- 1st. *Is Jesus the Christ of God?*
- 2d. *When will He come again?*
- 3d. *Am I ready to meet Him at His appearing and kingdom?*

In their due order we have examined each of these all important questions, and written a volume on the subject; but can here give only a brief view of some of the leading points. The 1st, *Is Jesus the Christ of God?* is undoubtedly the most important question ever offered to the consideration of man. Jesus is either the Christ or He is not. The religion of Jesus is either worth everything or it is worth nothing. It is either worth more than ten thousand worlds like this, or it is that heathenish idolatry of which I would blush with shame. Then with what solemnity and earnest anxiety to know the truth, should a question like this be examined. When in simplicity, purity and love, Christians lived in obedience to Christ, the Spirit of God felt in their own hearts was witness to them, while the lives they lived as a burning and shining light, was evidence to all around; "but if by their fruits ye shall know them," this has ceased to be evidence now. For of all men, those who claim the largest share of the Holy Spirit, have the least reverence for the Word of God. The Bible has ceased to be the rule faith. The God of custom rules and reigns now. Therefore, to confess the truth, I must admit that while the book of Daniel yet remained sealed, I was unable with confidence to say that Jesus is the Christ. But if indeed, "the Lion of the tribe of Judah, hath prevailed to open the book, and to loose the seven seals thereof," for me to doubt now, would be to exhibit an unwillingness to receive the clear light of truth. For in that which was "closed up and sealed, till the time of the end" (Daniel 12: 9) we now discover a new evidence, even a clear and positive proof, which our fathers knew not. For if by the unerring records of astronomy the true Bible chronology is now

established, which removes the seal and opens the book of Daniel, we now have the means of settling forever the long disputed question, is Jesus the Christ of God. For if no mortal man could five hundred years before Christ, have given the time, both the year and day of His birth; the foreknowledge of God in declaring and even publishing to the world, that "From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks and three score and two weeks," (9: 25) is that clear and undoubted seal of God, to which no impostor can pretend or which no man can counterfeit. If, therefore, the 69 weeks just fill the interval even to the day, reaching "from the going forth of the commandment" to the birth of the Babe of Bethlehem, then He is clearly sealed the Christ of God, which lays us under the most solemn obligation with fear and trembling, to heed this, the voice of God, which, clearer than the thunderings of Sinai's Mount, now declares, saying, "This is my beloved Son in whom I am well pleased, hear ye Him." (Matt. 17: 5.)

Therefore, to give "a reason of the hope that is in you with meekness and fear," (1 Pet. 3: 15,) or to know, without a doubt, whether Jesus is the Christ, it is only necessary to find, and clearly fix those two dates. First, that of "the going forth of the commandment," and second, the time of the birth of Christ. For the 69 weeks cannot reach beyond the day on which the God of Israel introduced Jesus as the Christ, saying, "Unto you is born this day, in the city of David, a Saviour which is Christ the Lord," (Luke 2: 11,) which according to the marginal note on Matt. 1: 18, was in b. c. 5, for He was born before the death of Herod, (2: 1,) who, after a dreadful illness of some 9 or 10 months, died at least 10 days before the passover of b. c. 4, for he "fell into a distemper," insomuch, that a "report . . . that the king was dead," was in circulation before the eclipse of the moon, which occurred on the 15th of September, b. c. 5, (Jose. b. 17, c 6, s 1, 3 and 4), and from the words of Herod, "that I may come and worship him also," (Matt. 2: 8,) we learn that Christ's birth was before Herod's sickness, therefore as early as the spring, but not before the year b. c. 5, for Pilate was governor before Jesus was 30 years old, (Luke 3: 1, 23,) whose government, according to Josephus, could not have commenced earlier than A. D. 26. And if, as historians declare, the shepherds did not take out their flocks, (2: 8,) until the passover, His birth could not have

been earlier than that time. Neither could it have been a day later, for Luke informs us that He was 12 years old as early as the passover of A. D. 8, (2: 42.) But Clement, who claimed to have been the next after the Apostles, has even given us the day, that is, "the 25th of Parmuthi," which in the year B. C. 5 fell on the 14th of the first month.

Having thus found the date, both the year and day, on which the 69 weeks end, it only remains to find the beginning. And, that there may be no mistake as to the commandment from which they are to be reckoned, even the name of the king is given, which is not Artaxerxes but "Cyrus," (Isa. 44: 28.) And it is well known that the only commandment that he ever gave to build Jerusalem was the one given in the first year of his reign, (Ezra 1: 1,) at which time "he gave them leave to go back to their own country and to rebuild their city, Jerusalem," (Jose. B. 11, c 1, s 2.) Even the epistle Cyrus wrote to the Governor has come down to us, which reads thus, "I have given leave to as many of the Jews that dwell in my country as please, to return to their country and to build their city." (Ant. b. 11, c 1, s 3).

Though Ezra does not, like Josephus, give the express words of Cyrus, he in many ways makes it clear that Cyrus did build Jerusalem. For example, he declared that the object was "that the word of the Lord by the mouth of Jeremiah might be fulfilled," (Ezra 1: 1,) which was that "the city shall be built," (Jere. 30: 18) and then informs us that as early as the second year of Cyrus, the Jews were at "Jerusalem building the . . city," (Ezra 4: 12) and that by the commandment of Cyrus for "another commandment," (4: 21) ; could not have been given to build Jerusalem before the first.

But to settle the question in a word, He who cannot lie has expressly said of Cyrus, "he shall build my city, and he shall let go my captives," (Isa. 45: 13). If the Jews, having built Jerusalem, that large multitude of 49,697 persons (Ezra, 2: 64,65,) had "every man . . . his own house," (Hag. 1: 9.) if before the death of Cyrus they were dwelling even in "ceiled houses," (1: 4,) it is ridiculous to suppose that the commandment "to build Jerusalem" could have been given at a later date. Therefore, for the last thirty years, I have admitted, that to prove that the first of Cyrus' reign over Babylon was B. C. 538, is to prove that we have all been deceived in supposing that Jesus is the Christ of

God. For if the 69 weeks lack fifty years of being long enough to reach His birth, then Daniel is proved a false prophet.

But now, reader, should the scale turn, that is, if we can, even to absolute certainty, and that in more than thirty different ways, clearly prove that the first of Cyrus was b. c. 488, will you be as honest in suffering the voice of reason to speak, or in yielding to the weight of evidence, will you carefully examine and learn to know, whether we speak the truth in saying that we have proved the first of Cyrus to be the year b. c. 488.

1. By the Bible, or Word of God.
2. By Astronomy, or seven eclipses of the sun.
3. By Ptolemy's Canon, or seven eclipses of the moon.
4. By the Parian Chronicle.
5. By early records, even the chronicle of the 70 seniors.
6. By the oldest and best historical authorities.
7. By those recent discoveries among the ruins of Ninevah, which, being for more than 2000 years buried in the earth, have not been exposed to the mistakes of careless transcribers. And since our chronology has for 9 years been in the crucible of the closest criticisms, both of friends and foes, we may now say no man can clearer prove that such a man as Cyrus ever lived, than we have proved that his first year was b. c. 488.

Though we have in so many ways proved this, we may even here offer one proof, so simple that a school-boy can see that this was the end of the 70 years captivity, for Demetrius, who wrote about 300 years before Josephus, informs us that "From the carrying away from Jerusalem to the reign of the fourth Ptolemy," b. c. 220, there "were 333 years and 3 months," which, added to 220, gives 558 for the beginning of the 70 years captivity, which, taken from 558, leaves 488 for the end of the captivity in the first year of Cyrus.

As this Demetrius was born about one hundred years after the death of Nehemiah, (1:1,) his father may have obtained this information, from many living witnesses, who had seen and learned the truth from Nehemiah, and this Demetrius was not only one of the most learned Jews, but he also had access to the largest library in the world. How then could he be mistaken as to the history of his people.

But that the commandment to restore and to build Jerusalem, (Dan. 9: 25,) which put an end to the 70 years captivity, did go

forth on the 14th of the first month, B. c. 488. (See our table of fixed dates.) And "from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince shall be seven weeks and three score and two weeks," (9: 25.) In 69 weeks of years, there are 483, which taken from the 14th of the first month 488, gives the 14th of the first month B. c. 5, the very year and day of the birth of Christ as noticed on page 3.

Now let the voice of reason be heard. I speak as unto wise men, judge ye what I say. Is not Jesus thus sealed the Christ of God? Could mortal man have thus filled this interval of 483 years even to the day. This then being God's own seal, even that which all the wisdom of earth could not counterfeit, why is it not as clear as if we heard His voice saying "This is my beloved Son, in whom I am well pleased, hear ye Him." But if the voice of reason you will not hear, then you cannot be reached, for "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

The next prophetic word which seals Jesus the Christ of God, is added thus, "The street shall be built again and the wall, even in troublous times, and after three score and two weeks shall Messiah be cut off," (Dan. 9: 25, 26.)

According to Clement, who claimed to have been the next after the Apostles, the crucifixion occurred on the 6th of April in the 16th year of Tiberius, A. D. 30. This is in harmony with Tertullian, for what Luke calls the 15th he calls the 12th of Tiberius' reign, which proves that Luke reckoned from the time he was associated with Augustus, three years before his death. And that this is correct we have proved by astronomical demonstration, that the crucifixion occurred on Thursday, April 6th, A. D. 30. And by reference to our table of fixed dates it may be seen that the wall was finished on "the 25th day of the month, Elul," (Neh. 6: 15,) B. c. 406. The 62 weeks or 434 years reckoned from this reaches the 25th day of the 6th month, A. D. 29, which wants 6 months and 19 days to reach the day of the crucifixion. Then there is something wrong here.

But now I learn that Daniel did not use the word *חַזְקָה*, wall, but used the word *חַזְקָה*. Judgement or "decision" as twice rendered in (Joel 3: 14.) And on an important point like this, we want the express word of God, which is the strictest literal reading of the Hebrew, and since our Bible is not claimed to be a literal reading, all lovers of truth will prefer the word of God

to that of men. Then we may here give the literal reading, and to get the connection we will translate from (Dan. 9: 23—27.

23. At the beginning of thy supplications the word came forth, and I am come to show *thee*, for thou *art* greatly beloved, therefore understand the word, and consider the appearance *of the vision*.<sup>1</sup>

24. Seventy weeks are cut<sup>2</sup> off upon thy people, and upon *thy* holy city to restrain<sup>3</sup> the *penalty of transgression*, and to seal<sup>4</sup> sins or *mark them condemned*, and to make an atonement *for* iniquity, and to bring in the everlasting righteousness, and to seal the vision and prophet,<sup>5</sup> and to anoint *the holy of holies*.

25. Know therefore, and understand that from *the* going forth of *the* word for the return, and to build Jerusalem, unto *the* Anointed Prince *shall be* seven weeks, and sixty and two weeks.

25. Thou<sup>6</sup> shalt return, and it<sup>7</sup> shall he build, and *in the* street legal<sup>8</sup> decision even in the troublous times.

1. This, nor no other word which we put in *italics*, is found in the Hebrew, but only supplied to convey what we understand to be the idea.

2. קָרְבָּן, “*cut off*.” This word occurs but once in our Bible, says Gesenius, it means “*to cut off*,” see his Lexicon p. 355.

3. נַעֲלֵם, “*restrain*.” This word is in no other text rendered “*finish*” for the meaning is “*restrain*,” as in Gen. 8: 2, Ex. 36: 6, or to “*keep back*,” (Isa. 43: 6,) “*withhold*” (Ps. 40: 11.)

4. סְמִךָן “*seal*,” is in no other text rendered “*end*” but “*seal*” (Est. 8: 8, Isa. 8: 16, Neh. 9: 38, Dan. 12: 4, 9,) or “*mark*” (Job 24: 16.)

5. נָבִיא, “*prophet*,” is in no other text rendered “*prophecy*,” though the word is used about 300 times, it is in every other text rendered “*prophet*” (Dan. 9: 2, 6, 10.) The literal fulfillment of Daniel’s prophecy within the limits of the 70 weeks, forever seal him a true prophet of God.

6. תָּשַׁׁבְתְּ, “*thou shalt return*,” as in Deut. 30: 8. Then how rediculous to suppose that the word to build Jerusalem did not go forth until 79 years after.

7. וְנַבְנֵה, “*and it shall he build*,” as in Isa. 25: 2, Deut. 13: 16, Job 12: 14, 1 Ki. 6: 7, Neh. 8: 14, 15.

8. צְדָקָה, “*legal decision*,” is in no other text rendered “*wall*.” In Joel 3: 14, it is rendered “*decision*.” According to Bresslaw, p. 210 the meaning is “*legal decision. punishment by law*.” According to Gesenius p. 344, “*decision, judgment*,” as in Joel 3: 14. In Isa. 28: 27, it is rendered “*a threshing instrument*,” and was used in reference to that severity of punishment (Isa. 41: 15, Am. 1: 8,) such as Nehemiah used in the street of Jerusalem, after the completion of the wall, (Neh. 13: 8, 11, 17, 22, 28, 30.)

26. And after that <sup>1</sup>*there* shall <sup>2</sup> be weeks sixty and two then the Anointed *shall be* cut off, but not for Himself. 'Then the city, even the holy, He shall destroy *by the* people of a prince that shall come, and the end thereof with an overflow, and unto the end of war are determined desolations.

27. For the one *coming* shall <sup>3</sup> prevail against a league of many *in one week* [*after* <sup>4</sup> *the 70*] and after half of the week, he shall cause *the sacrifice and offerings to cease*, and up from *that same* <sup>5</sup> wing, *or end of the earth shall come other* abominations, of desolation *continuing* even until *the full end* [*of the 2300* <sup>6</sup> *years*] and then that determined shall be poured upon the desolate.

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1. **וְאַחֲרֵי**, "and after that," as in Lev. 14:8, 15: 28, Num. 6: 20, 12: 14, Jud. 15: 7, Ecles. 9: 3, Jer. 51: 46.

2. **חַשְׁבָּעִים**, "shall be weeks." The prefix **וְ**, "he," here rendered "shall be" following the word "after that," proves that the 62 weeks cannot begin before, but are to be reckoned from the "legal decision," or judgment executed "in the street" of Jerusalem by Nehemiah for "after that" there "shall be weeks 60 and 2."

But our translators having transposed or removed the prefix "shall be," from before the weeks and placed it against the Messiah thus: "shall Messiah be" cut off this clear proof as to the point from which the 62 weeks are to be reckoned was lost.

That the prefix "he" is here properly rendered "shall be," see Dan. 12: 11, where it is not only rendered "shalt be," but can admit of no other.

3. **נִכְבֵּד**, "prevail," is in no other text rendered "confirm," but "prevail" as in Ps. 65: 3, Lam. 2: 9, Ps. 12: 4, Gen. 7: 18, 19, 20, 24, Ex. 17: 11, 1 Ch. 5: 2, Sam. 1: 16, hence "against" the "league."

4. There are but two dates from which the one week according to the law of language can be reckoned first the day on which Gabriel spoke to Daniel, and second the end of the 70 weeks for that was the point at issue.

5. **קָנֵעַ**, "wing," was sometimes used to convey the idea of one end of the earth as in Isa. 24: 16, where it is rendered "the uttermost part" of the earth. In Job 37: 3, "the ends of" the earth, also in Job 38: 13. In the plural form "the" four "corners of" the land, Eze. 7: 2. But in Dan. 9: 27, it is not used in the plural, hence only one "extremity" (Gesenius p. 478) or end of the world. And it is literally true that from that same one end of the earth has come two "other abominations," which will continue unto the "end of the 2300 years." The first was seen in the holy place, (Matt. 24: 15) or city of Jerusalem, (Luk. 21: 20) as early as A. D. 65. The second which was not indeed a pope, but only a priest of the idolatrous worship of Babylon was through the means and authority of the queen, or rather harlot of the Eastern empire, placed in the church in A. D. 537, by those "arms" (Dan. 11: 31) which stood on the part of Justinian, and the third appeared on the 6th of April, 1830, when was set up the most abominable abomination ever known on earth, and all three on the same "wing" of the earth, or west of Jerusalem

6. If that of which Gabriel was here speaking was the vision of 230 years, (8: 14.) then by "full end," he must have meant the full end of the 2300.

With this, the literal translation before us, it is now clear that the 69 weeks are to be reckoned not from the completion of the wall, but from the end of that "legal decision" or judgment executed by Nehemiah after the completion of the wall; and if this, the legal way of setting things in order or placing "every one in his business," (Neh. 13: 30,) was the last of Nehemiah's work, all that remains in order to find the day from which the 69 weeks are reckoned, is to find the time at which Nehemiah's authority as a legal governor at Jerusalem ceased. And since he informs us himself that his appointment was for 12 years, (5: 14,) commencing in the first month of "the 20th year of Artaxerxes," (2: 1,) b. c. 417, this gives us the first month of the year 405, which we get by taking 12 from 417.

Having thus fixed the month and year, we will now look for the day. In the first place we notice that the reign of Artaxerxes commenced as early as the first month, for both the first and 12th month is in his 12th year (Est. 3: 7, 13). The Greek copy reads "this present year" (Est. 13: 6). And from Est. 3: 12 we learn that his reign commenced at least as early as the 13th day of the month, but could not have commenced earlier than the second day, for the end of his 20th was in the first month, which we prove thus, the 9th month of his 20th year (Neh. 1: 1,) was before the first month, in which Nehemiah obtained his commission (2: 1).

Then his commission was received not earlier than the second, nor later than the 13th day of the first month; and being thus limited to some 10 or 11 days for the date from which his 12 years of legal authority at Jerusalem, is to be reckoned, we may now learn the day thus. We notice that though the wall "was finished" in "the month Elul," (6: 15) the dedication was not until about six months after, for, says Nehemiah, "My God put it into mine heart, to gather together the nobles, and the rulers, and the people," (7: 5) in order to which, giving his brother "charge over Jerusalem," (7: 2,) he left and went to Babylon (13: 6) on his return after an absence of about six months "at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem to keep the dedication with gladness," (12: 27) and if on the day when was gathered "together the nobles, and the rulers, and the people," (7: 5), then on the 14th of the first month, for this is the day on which they were by the law required thus to assemble (Lev. 23: 5 Ex. 23: 16).

That the dedication was on the day of the passover we prove again thus: "Then brought all Judah the tithe of the corn," (Neh. 13: 12,) which could not have been before the day of the passover, for that was the time of "the first fruits of your harvest." (Lev. 23: 10.) This also proves the correctness of our chronology, for "the third year" was "the year of tithing," (Deut. 26: 12,) and by reference to our table of fixed dates it will be seen that the year B. C. 405 was the third year of the cycle of seven.

The word employed by Daniel, which we render "*legal decision*," is in Isa. 28: 27, rendered "*a threshing instrument*," and in chap. 41: 15, used in reference to that "*new sharp threshing instrument*" with which one may "*thresh the mountains*" and as chaff is by "*a threshing instrument*" severed from the wheat, such was the "*sharp threshing*" of Nehemiah's "*legal decision*" in separating "from Israel all the mixed multitude;" (Neh. 13: 3, 8, 9, 11, 25, 28, 30;) that the Jews never again fell into their former idolatry, and that great day of the passover, on which all Israel was assembled, to dedicate the wall, and city, of Jerusalem to the service of the living God, was Nehemiah's last work of "*legal decision*." Therefore the last he mentions was that of placing "*every one in his business*," (13: 30,) which was on the day of the dedication, for then, says he, "I gathered them together and set them in their place." (13: 11.) And now according to the literal reading of Daniel, "after that *there* shall be weeks 62 then the Anointed shall be cut off." In 62 weeks of years there are 434, from which take 405, the date at which the wall was dedicated, and we have 29. To adjust this method of reckoning to our Christian era we should add one, which gives A. D. 30. Therefore this prophecy of 434 years is fulfilled to the day, and indeed, I think that we may say to the very hour, for Nehemiah's commission of legal authority at Jerusalem is limited to the 32nd year of Artaxerxes, (5: 14,) whose 32nd year, commencing in the morning of the 13th day of the first month, cannot reach later than the morning of the 14th, the very hour at which Christ was crucified.

Then tell me now, have we not twice proved that Jesus is the Christ of God? and if He has returned to the Father why may we not believe His word saying, "I will come again." (John 14: 3.)

And if God "hath appointed a day in the which he will judge the world," (Acts 17: 31) then the time is fixed. And if

"at the time appointed the end *shall be*" (Dan. 8: 19,) there can be no failure as to His coming "at the time appointed." And if it be true that "the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3: 7,) then the appointed time is revealed. And if that which is revealed "the wise shall understand," (Dan. 12: 10,) why may we not learn to know the time? This then brings us to question the.

2nd. WHEN WILL HE COME AGAIN? And if the prophecy of Daniel, both the 69 and 62 weeks, being fulfilled even to the day, has thus sealed him a true prophet of God, may not his prophecy now be received as the word of God? If he has given the day on which God first introduced His Son to Israel as "a Savior which is Christ the Lord." (p. 3.) If he has revealed the very hour (p. 9) of "the sufferings of Christ," (1 Pet. 1: 11,) why may he not also reveal the time of "the glory that should follow?" (1: 11.) Are we not positively commanded saying, "Understand, O Son of man," (Dan. 8: 17,) and why? "For at the time appointed the end *shall be*." (8: 19.) And if the means by which the time is thus appointed is the limited period of 2300 years are we not thus laid under obligation to understand this? And if the 2300 was given in answer to the question, "How long the vision?" (8: 13,) then all that is necessary in order to know the end is to find the beginning. Therefore, we are commanded to "understand the word and consider the appearance of *the vision*." (p. 6.) Which if we do it will soon be discovered that, since the fall of Adam to the present day, there has nothing ever occurred to which the "pushing" of "the ram," (8: 4,) can answer save that of the "pushing" of the kingdom of Persia for the slaughter of all of Daniel's people in one day. (Est. 3: 13.)

The pushing could not have been against Babylon, for the ram could not slay the lion. (Dan. 7: 4.) Daniel saw the goat come against the ram "in the fury of his power." (8: 6.) But he saw the ram come in contact neither with the lion, nor no kingdom of earth, but "stood before the river . . . pushing westward, and northward, and southward, so that no *רִבְעָה*, living creatures might stand before him." (8: 3, 4.) That is "*no living creatures*" of all Daniel's people, for "I am come to make thee understand what shall befall thy people." (10: 14.)

From the parallel vision, (7: 5,) we learn that the idea of this dreadful slaughter originated, not with the king of Persia, but

from a skeleton, or the last remains of some already ruined kingdom, just before being crushed between "the teeth of" the "bear," for it was the "ribs in the mouth of it between the teeth of it," that said unto the king of Persia, "Arise, devour much flesh," (7: 5,) that is "Haman . . . the Agagite," (Est. 3: 1,) who was indeed the last remains of the royal line of "Agag the king of the Amalekites," (1 Sam. 15: 8,) said unto "the king let it be written that they may be destroyed . . . all Jews both young and old, little children and women, in one day." (Est. 3: 9, 13.)

Of those who warred against Israel, "Amalek *was* the first of the nations, "but in the latter *war* he shall perish forever," (Num. 24: 20,) for with the crushing of Haman and his sons, (Est. 9: 10,) "between the teeth" of the Persian power that nation was lost.

If while Daniel in person (8: 27) was "upon his bed" in Babylon, (7: 1) he "in vision" was "at Shushan *in* the palace," (8: 2), thus locating the pushing of the ram there, this makes it impossible that it can answer either to those wars, during which the king left home, or to any thing else that has ever occurred under heaven, but that dreadful pushing, for the slaughter of all Daniel's people in one day, of which "the decree was given in Shushan the palace," (Est. 3: 15) the place at which Daniel saw the "vision."

The time at which the vision comes upon the stage of action, is given thus, from Cyrus "there shall stand up yet three kings in Persia; and the fourth," including Cyrus, "shall be far richer than *they* all." (Dan. 11: 2). It will be noticed that the expression "yet three kings" as properly brings us to the end of the reign of the third, as that of the two first. Therefore that portion of the kingdom of Persia, which Daniel in vision saw, was after the death of Xerxes, at which time the ram "had *two* horns," (8: 8) that is, the kingdom was divided between Xerxes' two sons. "But one *was* higher than the second." (Margin). That is "Hystaspes, the second son of Xerxes," (Prideaux p. 221) was not as high as that of his brother, "and the higher came up last," (Dan. 8: 3) for though Artaxerxes came to the throne "last," his dominion was much larger than that of his brothers, whom he slew in B. C. 437, and thus came in full possession of the whole empire "from India even unto Ethiopia." (Est. 1: 1.) And now after this the rise of the "last" and highest horn, says Daniel, "I saw the ram pushing," (Dan. 8: 4) which limits us to

the reign of this one only king, for the “pushing” of the “ram” which occurred in “Shushan the palace.” (8: 2.) And true “in Shushan the palace “the decree was given,” (Est. 3: 15) “in the twelfth year of” (3: 7) this very king, for the slaughter of all of Daniel’s people in one day.

Having thus found the pushing of the ram, it only remains to prove for certain that we have the correct date; therefore in addition to the clear proof we have given in our table of dates fixed by the unerring records of astronomy we may yet here mention that the crucifixion is fixed to the 6th of April, A. D. 30, both by the best historical authorities and the clearest astronomical demonstrations; and the year A. D. 30 is the year of the world 4155, from which take Daniel’s 62 weeks or 434 years, as we noticed on p. 9, and we have 3721, which is the year of the world B. C. 405, for the end of the 32nd year of Artaxerxes, and if to the year 405 we add 32 we have 437 for the beginning of his reign, from which take 11, and we have B. C. 426, for the beginning of his 12th year. Indeed, not only the year but the very day is given, for “Then were the king’s scribes called on the 13th day of the first month.” (Est. 3: 12.) Therefore, as early as the beginning of the 14th “the decree was given in Shushan the palace,” (3: 15) from which hour the 2300 years begin, (Dan. 8: 14) for given in answer to the question “How long *shall be* the vision.” (8: 13.)

If from 2300 we take 426, we have 1874, to which add one and we have the 14th of the first month 1875 for the end of the vision, which reaches to the coming of “the Son of man” in “the clouds of heaven,” (7: 13) when “many of them that sleep in the dust of the earth shall awake,” (12: 2) “and the time” came “that the saints possess the kingdom,” (7: 22) for “the judgment was set and the books were opened.” (7: 10.)

That there may be no mistake as to the correctness of our date, 70 weeks are given “to seal the vision” by reaching down to undisputed ground, which makes it clear, that the beginning of the 2300 years are fixed to B. C. 426. For in explaining the vision, Gabriel said, “Seventy weeks are cut off upon thy people and upon *thy* holy city . . . to seal the vision.” (p. 6.) Therefore it only remains to find the date at which the city was given up to ruin. And Josephus twice mentions that the war commenced in the 12th of Nero A. D. 66, beyond which the 70 weeks cannot

reach ; but he informs us that "the men of learning understood" and "publicly declared, that the security of their holy house was dissolved" as early as the night of the passover, one year before the war. For "at the same festival "about the sixth hour of the night "the eastern gate of the "temple, which was of brass and vastly heavy, and had been with difficulty shut by twenty men, "and had bolts fastened very deep in the firm floor "was seen to be opened of its own accord" by which "the men of learning understood that the security of their holy house was dissolved. "So these publicly declared, that the signal foreshowed the desolation that was coming upon them." (W. b. 6, c. 5, s. 3.) For as "to open before Cyrus, the two-leaved gates "of brass," (Isa. 45 : 1, 2,) dates the fall of Babylon, or tells that her 70 years are "numbered and finished," (Dan. 5 : 26) so the opening of this heavy gate of brass, dates the end of the 70 weeks allowed the Jews, for "except the Lord keep the city, the watchman waketh in vain," and as if from this date, A. D. 65, the city was indeed given up to ruin, that time of trouble here commenced, which the Jews regarding as even worse than the war, was the reason they gave for preferring the war ; for Florus, that wicked man, as if being now made free from every restraint, both of law and humanity, commenced with all the cruelty of his tyrannical authority. "As though he had been sent on purpose, as an executioner, to punish condemned malefactors ; "he spoiled whole cities, and ruined entire bodies of men at once, and did almost publicly proclaim it, all the country over, that they had liberty given them to turn robbers, "so there were no bounds set, to the nation's miseries." Therefore, adds Josephus, "it was this Florus who necessitated us to take up arms against the Romans, while we thought it better to be destroyed at once, than by little and little." (Ant. 20, c. 11, s. 1 ; W. 2, c. 14, s. 2.) As Josephus here limits this dreadful state of things to "the government of Florus," it could not have commenced before A. D. 65, for he informs us that the "war began in the second year of" this Florus ; and that Albinus, their former governor, "used all his endeavors and care that the country might be kept in peace." (Ant. 20, c. 9, s. 2.)

But the tyranny of Florus compelled the Jews, revolting from the Romans, to enter into a covenant of war, or under oath, to form a solemn league with many to stand by each other even unto death. In reference to which, says Daniel, "The one

coming shall prevail against a league of many *in* one week [*after the 70,*"] (p. 7) which fixes the end of the 490 years to A. D. 65. But Daniel adds, "And *after* half of the week, he shall cause *the* sacrifices and offerings to cease," (p. 7) and it is well known that they did cease on "the 17th day" of the 4th month, A. D. 70. Which combined evidence limiting us to A. D. 65, for the end of the 70 weeks given Daniel's people and "holy city," it is now clear that if those "learned" Jews were correct in that which they "publicly declared" to be "the signal" of their ruin, then the opening of that heavy gate "of brass" at the sixth hour of the night of the passover of that year, fixes the end of the 490 years there, which taken from the 2300 leaves 1810, for the time during which "Jerusalem shall be trodden down of the Gentiles," (Luke 21: 24) and this added to 65 gives midnight of the 14th of the first month 1875, for the end of the 2300, the very hour, at which is reached the great antitype of the passover. (Ex. 12: 29.) Therefore if "one jot, or one tittle, shall in no wise pass from the law, till all be fulfilled," (Matt. 5: 18) the appearing of Christ must be at that time, and this, as it would appear, the Apostles taught, for it was an early tradition of the church. In reference to that solemn way in which the first Christians, after the example of Christ, continued on that night to observe the Lord's supper, Kurtz, on p. 219, says, "This solemnity was deepened by the prevalence of an old tradition, that Christ would again return during that night." Tertullian understood Jeremiah to teach the appearing of Christ at the time of the passover thus, "When Jeremiah (31: 8) says, and I will gather them together from the extremities of the land in the feast day, he signifies the day of the passover." (Ter. p. 254.) "Feast day" is lost out of our Bible, but is in the Greek, from which Tertullian was quoting.

But whether this is what Jeremiah meant or not, it is clear that the antitype of the Lord's passover is not yet reached, and if the feast observed in commemoration of the passover has in Christ, "our passover," reached its antitype, even to the hour, is it reasonable to suppose that the fulfillment of the passover itself will be less restricted to time? And if it can only reach its antitype in that of those being passed over, the door post of whose "hearts" are "sprinkled from an evil conscience," (Heb. 10: 22) by "the blood of Christ," (1 Pet. 1: 2) how can its antitype be reached at any other time but that of His appearing?

In Dan. 8: 13 the question was asked, "How long *shall be* the vision?" in 8: 14, the answer is, unto 2300 then shall the holy be justified. And in 8: 19 it is declared that "at the time appointed," the 2300, "the end *shall be*." And then in 12: 7 this is even confirmed by an oath, for "he held up his right hand and his left hand unto heaven and swear by Him, that liveth forever, that *it shall* be "at the time appointed" or end of the 2300, for that is "the time appointed" as mentioned in 8: 14, 19. The word employed by Daniel in 12: 7 is קָרְבָּן, "at the time appointed" therefore out of the more than two hundred times the word is used, Dan. 12: 7 is the only text in which it is ever rendered "*time*" with the omission of the idea of a fixed or appointed time. It is used in Daniel five times, every letter the same, and rendered "at the time appointed" in 8: 19 and 11: 27, 29; in 11: 35 it is "for a time appointed."

Then why not render the same word the same way in 12: 7? If it had been Daniel's intention to convey the idea of "*times*" or "*years*" could he not have employed the proper word, as he did in 7: 25? If in 12: 7 he did not intend to convey another idea why employ another word? And if omitting the word "*times*," which he had ten times used before, he now employs the word "at the time appointed," why may we not suppose that to be the idea he intended to convey?

In the plural form the word occurs but once in Daniel, but twenty-eight times in other books, and as this is an important point we may here give a reference to each and every text in which it thus occurs:

1st, it is rendered "*the feasts.*" Lev. 23: 2, 4, 37, 44; Zech. 8: 19. 2nd, "*the set feasts.*" Num. 29: 39, 1Ch. 23: 31, 2Ch. 31: 3, Ezra 3: 5, Neh. 10: 33. 3rd, "*appointed feasts.*" Isa. 1: 14. 4th, "*solemn feasts.*" 2 Ch. 2: 4, Num. 15: 3, Lam. 1: 4, 2: 6, Eze. 36: 38, 46: 9, Hos. 2: 11, 12: 9. 5th, "*solemn days.*" Num. 10: 10. 6th, "*solemnities.*" Isa. 33: 20, Eze. 45: 17, 46: 11. 7th, "*seasons.*" Gen. 1: 14, Lev. 23: 4, Ps. 104: 19. 8th, "*assemblies*" in Eze. 44: 24. 9th, "*times*" in Dan. 12: 7.

It will be observed that out of the twenty-eight times the word is used in the plural form, it is nineteen times rendered "*feasts*;" and if Gen. 1: 14 be not an exception, the idea in every text being that of feasts, it may in all have been thus rendered, and if all the sacred authors used the word in the plural form, to convey the idea of "*the set feasts*," why should Daniel be an exception to this general rule? and if he is not an exception, if he employed the

same word, to convey the same idea, with all of the other sacred writers, then the proper reading of Dan. 12: 7, 8, 9, is this:

"He . . . swear by Him that liveth forever, that *it shall be* at the time appointed [2300] set feasts and half *a year*. For when He shall have finished, to break the hand *which oppress* holy people, all these *things* shall be finished.

"And I heard, but I understood not; then said I, O my Lord, when\* shall be the last end of these *things*? And he said, Go thy way, Daniel; for the words *are* closed up and sealed till the time of the end." \*Gesen. p. 541.

The book of God being as "the shining light that shineth more and more, unto the perfect day," we are here for the first time informed, what the 2300 really are; for the literal reading of Dan. 8: 14, Jewish vowel points excepted, is "until the mingled are broken 2300 then shall the holy be justified," without informing us as to whether they are 2300 days, hours, months or years. From 8: 19 we learn that the 2300 is "the time appointed," and now in 12: 7 we are informed that "the time appointed is a number of "set feasts" therefore 2300 "set feasts" reaching from the passover B. C. 426 to the passover of 1875.

Then how literally true it is that "*the words*" were indeed "closed up and sealed" until now, which words are, that it shall be "at the time appointed" or 2300 "set feasts."

This Daniel understood not, for he asked again, saying, "when the last end?" and this the number of "set feasts" or that "time appointed" which reaches "*the last end* "the wise shall understand." (12: 10.) But not until "the time of the end" for until then "closed up and sealed." (12: 9.) Not until "the last end" as in 12: 8, but literally "the time of the end," which as we learn from Dan. 11: 40 we have now reached. Yet even now, though the seal is loosed, the book opened, and the light shines with all of its noonday splendor, yet none of "the wicked shall understand," (12: 10) until that awful day burst upon them, as a thief under the cover of night.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief; (1 Thes. 5: 4) for we have the promise even the word of God, "the wise shall understand." Indeed, if we may receive His express word, I mean the strictest literal translation, it will be seen that He has not only promised that they shall understand, but given the clearest reason why, which

is this: "The wise shall understand; "for<sup>1</sup> from the time that the continual<sup>2</sup> shall be taken away, even until<sup>3</sup> a detestable<sup>4</sup> horrible<sup>5</sup> be set up, *there shall be springs*<sup>6</sup> a thousand two hundred and ninety." Dan. 12: 11.

1. *For* as in Dan. 11: 13, 23, 25, 27, 30; and 12: 9, 13.

2. *The continual.* Out of the more than one hundred times the word occurs, Dan. 8: 11, 12, 13; 11: 31; 12: 11; and Num. 4: 16, are the only texts in which it is ever rendered "daily."

3. The prefix **בְּ**, "until," is omitted by our translators. But that it is here used as a prefix, see Gesenius, pp. 703 and 1084. On p. 502 he says, "Spoken of *time* it denotes the point of time to *or until* which something is done," as "three months *to the harvest*," (Am. 4: 7) *until* the morning (Deut. 16: 4); on p. 505, he renders it "*even to until*." Isa. 7: 15. Bresslaw does not only give the same meaning, but informs us that this was the original idea thus: "*Orig.* the intervening space *until*" as "*unto or until* their death." (See his Lex. p. 284.)

4. *A detestable*, as in Jere. 16: 13; Eze. 5: 11; 7: 20; 11: 18, 21. It is not the word for *abomination*, but is the only word ever rendered *detestable*.

5. I here follow Gesenius, who on p. 1084, in reference to Dan. 12: 11, renders the word "*the horrible*." In its various forms the word occurs 94 times and is rendered 18 different ways and from the context it would appear to be correctly rendered, which proves the necessity of noticing the form in each text. In this form without a prefix it occurs but twice, that is in Dan. 8: 18, and 12: 11; therefore, there is not another text in which it can be properly rendered "*the horrible*."

6. *Springs.* I here again follow Gesenius, but must do him the justice to mention that he, only giving this as the primary meaning of the word, does not say that Dan. 12: 11, should be thus rendered. But we may give his own words. On p. 402, he says **רָמִים**, *warm springs*, such being actually found in the region in question." The word is the plural of *day*, but says Gesenius on p. 388—"So called from the diurnal heat." Then *day* is not the first, but only the second meaning of the word; and was more properly employed to convey the idea of that season of the year called *spring* for then there is always the return of "diurnal heat," but a cold cloudy day during which there is no "diurnal heat" is not so strictly according to the first meaning of the word a day. Says Gesenius p. 390, "sometimes **רָמִים** marks a definite space of *time* viz. *a year*," as 1 Sam. 27: 7, a year and four months, Ex. 13: 10, from "*year to year*."

But how much clearer if this Ex. 13: 10, had been rendered from *spring* to *spring*. Indeed, out of the more than 20 times the word is rendered *years* there is not a text that would not appear clearer had it been rendered *springs*. For example, how much clearer to read "it came to pass within" *the spring in the days* "of wheat harvest." (Jud. 15: 1.) In 1 Sam. 2: 19 the word *year* does not occur in the Hebrew, neither would it do to read the text from *day* to *day*. Therefore the correct reading is "his mother made him a little coat and brought it to him from "spring to spring" when she came . . . to offer the *spring* "sacrifice." "For this man went up out of his city," (1: 3) not daily but *from spring to spring*. But to make a clear point we notice that in 1 Sam. 1: 21, also in 2: 19, the definite article "*the*" is used which limits us to the

In order to know when the continual was taken away, we must first learn what it is, and all that is necessary to know what it is, is to notice that the "little horn" of Dan. 7: 8 is the same, or parallel with the "little horn" of ch. 8: 9, for "by Him the continual was taken away," (8: 11) that is, "he shall subdue three kings." (7: 24.) Therefore to subdue these three kings is to take away the continual, which three are three of the ten divisions of the Roman empire.

Then it only remains to find the ten divisions and the date at which the three were "plucked up by the roots." (7: 8.) In order to distinguish the ten which Daniel saw, from the many other kingdoms which rose within the limits of the Roman empire we should notice that they "*were in his head*," (7: 20) that is the head of the "beast" (7: 7) or western Rome, which fell in A. D. 476, hence all up before that date. And remarkable it is that though 185 kingdoms have been within the limits of the Roman empire, from the year 506 to 532 is the only time during which it was ever, from the day of Romulus to the present time, divided into just ten divisions, no more nor no less, and these ten filled every foot of the Roman empire, which ten are—

1. The eastern empire from 395 to 532.
2. The Vandals from 270 to 533.
3. The Ostrogoths from 395 to 540.
4. The Saxons from 455 to 642.
5. The Britons from 424 to 617.
6. The Visigoths from 350 to 511.
7. The Burgundians from 413 to 532.
8. The Franks from 420 to 638.
9. The Gepidæ from 453 to 566.
10. The Moors from 429 to 558.

When Daniel saw the beast "it had ten horns" (7: 7); therefore the date at which he saw it could not have been earlier than

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spring sacrifice; therefore the only proper reading is "from" *spring to spring* "when she came up . . . to offer the spring sacrifice."

The time of tithing was after the third spring sacrifice or passover. Therefore, says Amos, "bring your . . . tithes after three" *springs*. (Amos 4: 4.) Ninevah was "overthrown" not at the end of 40 days (Jonah 3: 4) but 40 *springs*, and that as the people of God understood in fulfillment of the prophecy of Jonah, (Tobit 14: 8) and so in Dan. 12: 11, 1290 days did not reach the detestable horrible, but 1290 *springs* did to the day, 1335 days did not reach the time when "them that sleep in the dust of the earth shall awake" but 1335 *springs* will.

A. D. 506, for before that time it had more than ten; and the eleventh could not have been up as early as that time, for while he "considered the horns," that is the ten, "behold, there came up among them, another little horn." (7: 8.) But if among the ten, then it was up as early as the year 532, for at that time two of them fell; hence, after that date the little horn could not have "come up among them." Thus we are limited to 26 years for the date of the rise of the eleventh horn, which if it did not come out of the head of the beast, came out of one of the ten horns, for out of the same "kingdom," (7: 24) and the horn out of which it came was Eastern Rome, for of the "four notable ones "out of one of them came" the "little horn," (8: 9) which "four notable ones, toward the four winds of heaven," was Syria, Parthia, Egypt and Rome. Western Rome fell in 476, and Eastern Rome in 532. "And in the latter time of" this "kingdom "a king of fierce countenance, and understanding dark sentences, shall stand up." (8: 23).

Now I ask, is there a man on earth that can in as few words give a better description, of the person, and character of Justinian. "His power" was "mighty, but not by his own power" (8: 24); for being a coward, all of his power was vested in the skill of his generals, "and he shall destroy wonderfully," for besides the many thousands slain by Justinian in other parts of the kingdom, he in Africa alone slew five millions.

Justinian being a Greek or "Thracian peasant," was not one of the royal family in the line of the Roman kings, but "came up among them," (8: 8) and if the ten filled every foot of the Roman empire, in his rise to a state of greatness he must tear up some of the ten, and when in January, 532, Justinian "dragged from the throne" and slew Hypatius, the last Roman "emperor," he being the last heir to the throne, in the royal line of kings, the eastern empire was thus "plucked up by the roots" (7: 8); and since Justinian at the same time issued a new code of laws, this properly dates the beginning of another kingdom, hence called the Greek empire.

2. Gelimer being the last heir in "the succession" (Gib. v. 4, p. 114,) of the kingdom of the Vandals when he was taken prisoner in 533, the second kingdom was "plucked up by the roots."

3. And when "Vitiges and his more noble consort," through whom he obtained the "hereditary right" to the throne (v. 4, p.

158,) was with the keys of Rome and Ravenna taken to Constantinople to return no more, the last of the three horns were literally "plucked up by the roots," for he was the last king of the Ostrogoths in the royal line of Theodoric. As to the date according to Pagi, "Ravenna surrendered in A. D. 540". Cates says Vitiges broke up the siege of Rome in April, 538, and Collier says that he "was captured in the city of Ravenna two years after he retired from the siege of Rome in 538," which gives April, 540.\*

That this date is strictly correct both as to the year and month we prove thus: The vision of 2300 set feasts is divided into two parts, that is "the continual and the transgression." (Dan. 8: 13.) Therefore where "the continual" succession of those powers end "the transgression" begins; and if the transgression is to continue 1335 years, (12: 12), this taken from 2300 leaves 965, from which take the date of the beginning of the vision, that is the 14th of the first month, B. C. 426, and we have 539, to which add one and we have the 14th of the first month, A. D. 540, for the date at which "*the daily*" was taken away. And this dates the beginning of the 1290 years, for in Dan. 12: 11, the prefix ה "the" is used before the word "*daily*" which limits us to the same as mentioned in 11: 31, but the "the" which our translators have in 12: 11 put before "abomination" is not in the Hebrew; therefore this is another, and not the same that was placed in the church by arns. Our translators having placed this "the" before "abomination" and omitted the prefix ה "until," led many to suppose that the taking away of "*the daily*" and setting up of the abomination was as the work of one day, done at one and the same time. But if "one jot or one tittle" of the word of God is not to be omitted, nor anything added, then the strict literal reading, "From the time the continual shall be taken away even until" not "the" but "a detestable horrible be set up," calls for the interval of 1290 years between the two.

The word for "set up" is used 2175 times, and means "to give," (Dan. 8: 13), to "place" (11: 31), to "set up" (12: 11), and when the prefix ה "until" is placed before it, as in Dan. 12: 11, the idea is always that of the future, of which we have many examples. The word occurs twelve times in Dan., but the prefix

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\* For a full article on the clear proof, that the kingdom of the Ostrogoths fell in 540, see an article written by S. Hall, and published in the *Crisis* of Jan. 1st, 1873.

“until,” to place it in the future tense, is used but once, and that is in 12: 11, and we here render it “until” as in Deut. 16: 4. In Dan. 11: 31 the word בְּשָׁמָן is properly rendered “desolate,” for every letter is the same in which it is used in 9: 27. But in reference to Dan. 12: 11, Gesenius properly renders בְּשָׁמָן “the horrible,” for though the word occurs ninety-four times in the Bible, in this form בְּשָׁמָן, without a prefix, it is used but twice, that is in Dan. 8: 13 and 12: 11. Then the “detestable, the horrible” which was to be “set up” is another, and not the same with “the abomination that maketh desolate” as alluded to in 11: 31. “The abomination that maketh desolate” was by “arms” placed in the church in 537, and the same “arms” in 540 took “away the continual.” And “from the time the continual shall be taken away, even until a detestable horrible be set up, there shall be springs a thousand two hundred and ninety,” or full years, as our translators have twenty times rendered the word.

The continual, as we have noticed, was “taken away” on the 14th of the first month, 540, to which add 1290 full years, and we have the 14th of the first month, 1830. And true it is, that on that very day was set up the most “detestable horrible” ever known on earth, for on that day the 6th of April, 1830, “the Mormon church” was organized at Manchester, N. Y.

Gesenius, on p. 1084, in reference to Dan. 12: 11, says, “this can only refer to idolatry for which בְּשָׁמָן [detestable] is always used;” hence answers in every particular to the idolatrous worship “set up” by Smith. And if there has been nothing else “set up” since the day of Mahomet, that can answer to the meaning of the word, how can we be mistaken as to that to which Daniel had reference?

The marginal reading is “astonisheth,” and what is more astonishing than to see intelligent men deceived by such heathen idolatry? It is certain that Smith’s new doctrine was neither “received” (Gal. 1: 9) nor preached, during the apostolic age, and if he that “preach any other gospel unto you than that which” Christ and His apostles “have preached,” (1: 8) and the church at that day “received” shall “be accursed,” (1: 9), what “a detestable horrible” is this new-fangled doctrine.

If it be urged that Smith’s church is too small to be worthy of notice by Daniel, I ask is it not as worthy of notice as the marriage of “the king’s daughter?” (11: 6.) If the vision is concerning the church “in the latter days,” (10: 14) why may not

Daniel use two words, in reference to that "detestable horrible" by which so many of the saints of God have been deceived? But since his object in referring to this "*detestable horrible*" was only to fix the end of the 1290 years, against a well known date, that the wise may "understand" and know that the 1335 years are to be reckoned from the 14th day of the first month, 540, I know of nothing else to which he could have referred that would have been of more real worth. For if to the 14th of the first month, 540, we add the 1335 years we have the 14th of the same month, 1875, which being the same day on which the 2300 set feasts of the passover ends, proves that that date is correct, hence makes the word of God literally true, "the wise shall understand."

Regarding this as the clearest point that ever has or ever can be offered as to the time of the appearing of our blessed Lord, we here pause a moment to aid the reader to see the light; in order to do so, call to mind that if Smith's church be that to which Daniel referred, then it is impossible that we can be mistaken as to the time of the appearing of Christ. And if it be not that to which he referred then we may as well erase the 1290 years from the Bible, for with any other view of the matter no one ever has yet, neither can they in all coming time find another place for them. Indeed of all that have written on prophecy, I believe that William Miller is the only man that has ever before even claimed to have found a place for the 1290; for in all the time moves that they have since, we hear the question asked, "But what are you going to do with the 1290 years?"

To make it appear that the 1290 as literal days are to be reckoned from the time Antiochus took away the Jewish sacrifice and set up an abomination, our translators have omitted the prefix "*until*." But even with this liberty with the word of God, the 1290 days proved to be 187 too many for them to thus make any sense. (See this explained on p. 172 of The Sealed Book of Daniel opened.)

Mr. Miller's position was this: "The taking away of Rome Pagan, A. D. 508, to set up Rome Papal and the reign of Papacy is 1290 days, which was exactly fulfilled in 1290 years, being fulfilled in 1798." On the same page he says, "Power was given to the Pope by Justinian, A. D. 538, and lasted until the Pope was carried into captivity, and his power abolished in the year 1798." Then according to his view of the matter, "the daily" was taken away in "508 to set up" the "abomination" which he claims was set up in 538.

If he is the only author who even claims to have found a place for the fulfillment of the 1290 days, we may notice his position a little closer, and discover that so far from the 1290, according to his position, filling the interval between the taking away of the continual and that of the setting up of the "detestable horrible," which the Hebrew so positively calls for, he neither beginning nor ending the 1290 with the date 538, at which he claims that "the abomination" was set up, commences the 1290 thirty years before and ends them 1260 years after. But even if he had claimed that the abomination was set up in 508, Daniel said nothing about the 1290 days measuring the duration of papacy. Then has he found a place for the 1290 days?

Those who since his day have thought it impossible to find a place for the 1290, have even assumed the authority to cut off 30 years and thus reduce it to 1260, but this charges Daniel with an untruth, for he declared that it should be 1290, which is in substance to say that Smith's church is the "detestable horrible" to which they were intended to reach; at least if a man places his finger on a book, and at the same time says to me, take the book, I suppose he means the one on which his finger is placed. And so if it could not have happened by chance that the 1290 springs or full years, just filling the interval even to the day, reaching from the taking away of the continual to the setting up of this "detestable horrible," we have positive proof that this is that to which Daniel had reference; at least it is either this or nothing, for it is impossible that we ever can again find another place that the 1290 can fill; for if the "he" who was to "be taken out of the way," (2 Thes. 2: 7) was in existence in Paul's day, the first Christians could not have been mistaken in supposing that it was Rome, and if Western Rome fell in A. D. 476, the ten horns "in his head," (Dan. 7: 20) must have all been up before that time. If Eastern Rome fell in 532, if Justinian issued a new code of laws which are to a kingdom what hoops are to a barrel, if the Consul, the last remains of old Rome, ceased in A. D. 540, it is impossible, according to Daniel's vision, that the 1290 can ever be reckoned from a date much later. But this side of 1830, we find no "detestable horrible" set up against which to place the 1290. Then tell me now how is it possible that we can be mistaken?

Even those who have not faith to venture on definite time, admit that "the 2300 days end about 1875." Indeed, since it is

discovered that the 70 weeks of Daniel are cut off of the 2300 days or years, I have never heard of but one person that claimed it possible that the 2300 can reach as late as 1882, and since this brings the 70 weeks determined upon Daniel's people and holy city, down to the last end of the one week covenant, or league of war formed with many, this is undoubtedly the latest limit possible. But if at the end of the 2300, "then the holy shall be justified," they cannot end before the 1335, which gives 1837 for the latest limit to which we can extend the 1290 years, but between 1830 and 1837 we find no "detestable horrible" set up against which they can be placed.

But the clearest point is this: Belisarius, the man who overthrew the kingdom of the Ostrogoths having left Italy was as early as A. D. 541, engaged in war with Persia which makes it impossible to place the surrender of Ravenna, later than 540, and if as noticed on p. 20, this was the third and last division of the Roman empire thus torn up by the roots, called the taking away of "the daily or continual," then it is impossible that the 1290, according to Daniel's vision, can be reckoned from a later date than the year 540, which gives 1830. But the only "detestable horrible" set up in that year was Smith's church, and if this does not prove that Smith's church is that to which Daniel had reference, how can you prove anything? But if this be that to which Daniel had reference, the 1290 springs do indeed end in the spring of the year, for Smith's church was set up on the 6th of April, which in that year, according to God's sacred method of reckoning time, fell upon the 14th day of the first month, which gives the 14th of the first month, 540, for the beginning of the 1335, hence the 14th of the first month, 1875, for the appearing of Christ.

4. With the disobedience of Adam the chastisement of our race commenced, and from the fall of Adam to the time Israel returned home or entered the land of Canaan was seven times or 2555 years. But, saith the Lord, "I will punish you seven times more for your sins." (Lev. 26:18.) Therefore there must be another chastisement of 2555 years, and this is to be reckoned from the time "the king of Assyria did carry Israel unto Assyria," (2 Ki. 18: 11) in B. C. 681, for "when they shall go" to Assyria, (Ho. 7: 11, 12) saith the Lord, "I will chastise them, as their congregation hath heard." (7: 12.) That which "their congregation" had heard was this, "I, even I, will chastise you seven times for your sins."

Lev. 26: 28.) If from the seven times or 2555 years we take 681, we have 1874, to which add one and we have 1875.

5. In b. c. 681, Israel was sold into the hands of the great metallic image. But, saith the law, "at the end of seven years, let ye go every man his brother an Hebrew, which hath been sold unto thee" (Jer. 34: 14); which "law having a shadow of good things to come," (Heb. 10: 1) exhibits Israel's release at the end of seven prophetic years, and if omitting fractions, there are in seven average years 2555 days, therefore if "the stone . . . cut out of the mountain" breaks the metallic image in 1875, Israel's release will be at the end of seven prophetic years.

6. If over him of whom it was said, "Thou art this head of gold," (Dan. 2: 38) "seven times shall pass," (4: 25) "God hath numbered" (5: 26) the days of the great metallic image whose height reached the year 681, therefore the kingdoms of this world must fall in 1875.

7. If "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," (Luke 21: 24) then "God hath numbered" their days and if the only "times" by which they are numbered, are the "seven times" which passed over the head of the great Gentile image, Jerusalem will in 1875 cease to be thus trodden under foot.

8. Says Paul in his comment on Daniel, "He who now letteth *will let*, until he be taken out of the way. And then shall that wicked be revealed." (2 Thes. 2: 7.) In his day the ruling power of Rome was vested in their "Consul," the continued succession of which ceased in the thirteenth year of Justinian, (Gib. v. 4, p. 111) A. D. 540, to which add the 1335 years, the duration of the "wicked" (2: 7) and we have 1875.

9. With the plucking up of the third division of the Roman empire, the leopard beast obtained "power to continue forty *and* two months," (Rev. 13: 5,) which war closed before the 19th of May, 1780, for not until "after the tribulation of those days shall the sun be darkened," (Mat. 24: 29). If instead of the modern traditions of men, we may receive the express word of God, month, in every case, without exception, means moon, for the same Hebrew word which is rendered month, is rendered moon, and it is impossible that 42 moons can be more than 1240 days, which added to April, 540, the date at which the third horn or kingdom of the Ostrogoths fell, we have April 1780, for the date at which the two great and "universal reformers," Marie Queen

of Austria and her son Joseph, having formed an alliance with Russia, France and England, put an end to papal persecution, and "immediately after the tribulation of those days," that is on the 19th of May, 1780, the sun was darkened. And if from the date at which the kingdom of the Ostrogoths fell, that is the 14th of the first month, 540, we reckon 1335 years, we have the 14th of the first month, 1875.

10. That the "time and times and the dividing of time," as given in Dan. 7: 25, is the same with the 42 months of (Rev. 13: 5) all admit, but they fail to notice that the expression "before whom there were three of the first horns plucked up by the roots," (Dan. 7: 8,) prove that the date at which the "times and laws" are "given into his hands," cannot be before the fall of the last of the three in April, 540, to which add 1240 and we have 1780 for the date at which not the sword nor arms took away his power, but the time at which "judgment shall sit, and they shall take away his dominion to consume and to destroy it until the end." (7: 26) That is not only Joseph the second and his mother, queen of Austria, but the wisdom of the world, sitting in judgment upon papal abomination, will continue "to consume and destroy it until the end" of the 1335 days, which added to the 14th of the first month, 540, gives the 14th of the first month, 1875.

11. The 1260 days during which "the woman" of "the wilderness" was fed, (Rev. 12: 6) commenced as early as the year 532, but being at that time without wings, to bear her from the face of the dragon, she was persecuted by him (12: 13) until, by the conquest of the Vandals and Ostrogoths, she in April, 540, obtained the power of those two wings, which "for a time and times and half a time," 1240 years, bore her far away "from the face of the serpent," (12: 14,) until the great reformers, Marie queen of Austria and her son Joseph, about the year 1780, clipped the wings of her power, which dates the end of the three years and a half, though she continued to be fed until 1792, when in France they gave her blood to drink. If from 1780, the date at which she lost her wings, we take 540, the time she received them, we have 1240, which, according to God's sacred method of reckoning time, is just three years and a half. But if her wings were obtained by removing those powers, called "the daily," (Dan. 12: 11,) then the receiving of them dates the beginning of the 1335 days, (12: 12,) which reckoned from the

14th of the first month, 540, gives the 14th of the same month, 1875.

12. From the words of Christ, "Immediately after the tribulation of those days, shall the sun be darkened," (Matt. 24: 29), it was discovered as early as 1854, that the tribulation of those days could not reach this side of the 19th of May, 1780, but following the tradition of that erroneous idea of supposing that 42 months are 1260 days, led them to suppose that Jesus would come in 1854, but if regardless of the traditions of men, we take God's own method of reckoning time, it gives 1875, for the longest period that we can make of 42 months or moons is 1240 days, which taken from 1780 leaves 540, to which add 1335, and we have 1875.

13. We are required to "measure the temple of God," (Rev. 11: 1) that is "the temple of God" (1 Cor. 3: 16) "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." (Eph. 2: 20.) "And the altar," for "we have an altar" (Heb. 13: 10) which is measured in this work, under the head, "Is Jesus the Christ?" "And them that worship therein" we have measured in the 588 commandments of Christ, given in our tract on the Way of Holiness, which let all read who love Jesus.

"But the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months." Notice that it is not the Pope of Rome, nor man of sin, but the Gentiles that tread "the holy city" under foot. As early as the year A. D. 70 Jerusalem fell into the hands of the Gentiles, but was too often exchanging hands with the Jews and Christians down to 635 to be said to have been "given unto the Gentiles." (Rev. 11: 2.) But in 637 "a Mohammedan mosque was built upon the very site of the ancient temple of Solomon," which was called "the house of God," and from A. D. 637 to the present day this holy place once "filled with . . . the glory of the Lord" has been literally trodden down by these Gentiles, "and the holy city shall they tread under foot forty and two months," (11: 2) that is 1240 years, which if recorded from the beginning of the war in 635 gives 1875.

14. "God did rest the seventh day from all His works." (Heb. 4: 4.) "Therefore it remaineth that some must enter" (4: 6) into God's holy "rest" (4: 3) which is not the rest of the seventh

literal day, for that was not sanctified or set apart as a day of rest until 2515 years 1 month and 15 days after. (Ex. 16: 29.) Indeed, so far from the Jews having ever received anything more than the shadow of God's holy Sabbath of rest, saith the Lord, "I have sworn in my wrath, if they shall enter into my rest;" (Heb. 4: 3) therefore I think that Paul is correct in supposing that God's holy "Sabbath" is yet in the future. "There remaineth therefore a rest to the people of God." (4: 9) But the rest alluded to is "the seventh day," (4: 4) hence at the end of 6000 years, and on the 15th day of the seventh month, 1875, the world will from the fall of Adam be 6000 years old.

15. If at the time Joshua "kept the passover . . . in the plains of Jericho," (Jos. 5: 10.) Israel had neither "come into the land" (Lev. 23: 10) nor "reaped the harvest thereof," (23: 10,) THE GREAT PASSOVER as observed in the 18th of Josiah (2 Chr. 35: 19) is the first, the last, and the only one mentioned in our Bible from Moses to Babylon as observed according to the law. Therefore we are limited to this as the only one from which there shall be A GREAT SABBATH OF "SABBATHS" (Lev. 23: 15) to "the feast of harvest, which is in "the end of the world." (Matt. 13: 39.)

In the 19th year of Josiah occurred the last jubilee the Jews ever observed, and since the passover of "the 14th day of the first month" (Lev. 24: 5) was in his 18th year, this answers to the Sabbath of "the 15th day of the same month," (23: 6) for the jubilee was a Sabbath. (25: 11.) But according to this "shadow of good things to come," (Heb. 10: 1) "the seventh" year from this should be another Sabbath, (Lev. 23: 8) and true we find that on the seventh year from this, that is B. C. 576, occurred that Sabbatical year which is expressly called "a Sabbath for the Lord." (Lev. 25: 4.) Therefore B. C. 575 is "the morrow after the Sabbath" (23: 15) from which there shall be a great Sabbath of "Sabbaths" (23: 15) or jubilee of jubilees, "even unto the morrow after the seventh Sabbath shall ye number 50 days" to reach the antitype of "the first fruits unto the Lord," (23: 16, 17). A jubilee of jubilees including the 50th is 2450, from which take 575 and we have 1875, to which add one, and we have the first day of the first month, 1876, for the date at which "the tabernacle" shall be "pitched" by "the Lord . . . and not man," (Heb. 8: 2) on the same day of "the first month" on which the type of "the tabernacle" was "set up" in the wilderness. (Ex. 40: 2.)

16. Israel left Egypt B. C. 1611, from which take 49 and we

have 1562 for the 50th or year of jubilee (Lev. 25: 10) and in the book of Daniel opened, we noticed that the 70th jubilee brings us to the great antitype, or jubilee of the saints of God, 49 times 70 is 3430, from which take the year of the cycle of 49, that is B. C. 1563, and we have 1867, to which add one and we have 1868 for the year from which the great antitype is to be reckoned. But the Hebrew of Lev. 25: 9 does not read as our English, for the literal reading is "Then shalt thou pass the trumpet, the joyful sound unto month, the seventh unto the tenth of the month." And if the "shadow of good things to come" be seven revolutions of the moon round the earth, what can the antitype be but seven revolutions of the earth round the sun, which added to 1868 gives 1875 for the date at which the great antitype is reached. And if the seventh month in the type answers to the seventh year in the antitype, this gives the 10th day of the first month, 1875, for the date at which the trump begins to sound—the very day on which Israel passed over Jordan into the land of Canaan. (Josh. 4: 19.) But Joshua with the jubilee trump passed seven times round Jericho before the walls fell. And in the antitype there is a continued succession of days, for "in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God shall be finished." (Rev. 10: 7.)

17. The literal reading of Ex. 19: 13 is, "When drawn in the jubilee they shall come up upon mount." That is upon Mount Zion, (Obad. 1: 17, Mic. 4: 7) for the promise that "they shall come up" to Him who was at that time on the Mount, being limited to the year of jubilee, they could not at that time "come up to Mount Sinai," (Ex. 19: 23) for the jubilee had not come. And since in the day of Moses they "went not up" upon "the mount," (Deut. 5: 5) it is clear that the promise that "they shall come up" is yet future." And if 1875 be the latest date to which the antitype of the jubilee can be extended, that must be the time at which they are to go up.

18. Instead of "then shall the land keep a Sabbath" the Hebrew of Lev. 25: 2 is "and the land keep a Sabbath," and the time at which the land "enjoyed her Sabbaths" (26: 34) was not while the Jews "dwelt upon it," (26: 35) but when they were in their "enemy's land" (26: 34) and their city's waste" (26: 34) that is during the captivity for then "the land . . . enjoyed her Sabbaths." (2 Chr. 36: 21.) Within this 70 years' rest to the land there occurred but one jubilee, which was that of B. C. 534,

and from this "Sabbath of rest to the land" (Lev. 25: 4) thou shalt number seven Sabbaths of years," (25: 8) that is a Sabbath of Sabbaths; hence in the antitype a great Sabbath of Sabbaths or jubilee of jubilees to reach the antitype or great jubilee of the saints of God. A jubilee of jubilees is 49 times 49—that is 2401—from which take 534 and add one to the remainder, and we have 1868; from which reckon the antitype of passing to the seventh month, as noticed in number 16, and we again have 1875 for the date at which the trumpet shall "sound throughout all your land," (25: 9), and "in the year of this jubilee ye shall return every man unto his possessions," (25: 13).

19. In the morning watch we noticed that "the 5th angel" (Rev. 9: 1) began to sound on the 27th of July, 1299, and continued until the 27th July, 1447. The interval between the two dates is just 5 months (9: 5) lunar time—that is 148 years.

"The 6th angel sounded" (9: 13) on the 20th of the 2d month, May 29, A. D. 1453, and continued "an hour and a day and a month and a year," (9: 15), that is 386 years and 15 days lunar time, which gives the 5th of the 3d month, 1839, and only 7 days after that is June 24, 1839, the Sultan being "completely overthrown, forever lost his power."

20. Having thus found the date of the close of the 6th trumpet, we may know where we are, for the seventh "cometh quickly," (Rev. 11: 14.) And that which would appear to make it impossible that we can be mistaken as to our position is that this space between the close of the 6th trumpet in 1839 and the beginning "to sound" of the seventh (10: 7) on the 10th day of the first month, 1875, is filled by the "rainbow" angel, (10: 1); whose "loud voice as *when* a lion roareth," (10: 3), has for 34 years been thundering through the world, crying, "Behold the bridegroom cometh;" but now, with the additional flood of light, lifting "up his hand to heaven," (10: 5), with great confidence, affirms "by" the authority of "Him that liveth forever, . . . . that there" shall "be time no longer," (10: 6), for "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets," (10: 7).

21. The seventh is the last trumpet, and "in a moment, in the twinkling of an eye, at (in) the last trump, . . . . the dead shall be raised," (1 Cor. 15: 52.) The Greek is not "at," but "in." And if the trumpet beginning to sound on the 10th day

of the first month, 1875, continues to the 10th day of the seventh month, the passover of that year will occur "in the days of the voice of the seventh" trump; and if it was during the feast of the passover that "the graves were opened," (Mat. 27: 52), and "the first fruits of them that slept" (1Cor. 15: 20) came forth unto immortality and eternal life, may not that be the date at which the general harvest shall be reaped? And if on the 10th day of the seventh month, Christ leaving the clouds of Heaven, "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem," (Zech. 14: 4), will not every jot and tittle of the law have duly reached its antitype?

22. Abraham's large farm (Gen. 17: 8) is now in the hands of the great metallic "image" (Dan. 2: 31. 38), for when his children had "waxen poor" they "sold away of his possession." Lev. 25: 25.) But, saith the Lord, "the land shall not be sold forever;" (25: 23) but "that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he [Abraham] shall return unto his possession." (25: 28.) For "the field when it goeth out in the jubilee shall be holy unto the Lord, as a field devoted: the possession thereof shall be the priests. (27: 21.) The "chosen generation, a royal priesthood," (I. Pet. 2: 9).

23. The answer to the question "what *shall* be the sign of the coming," (Mat. 24: 3,) was that "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall." (24: 29). And the reason why we should watch for these signs is "for ye know neither the day nor the hour wherein the Son of man cometh." (25: 1<sup>8</sup>) But "when ye shall see all these things, know that it is near, *even* at the doors." (24: 33.) It is now 93 years since the first sign occurred in 1780. Therefore, if "this generation shall not pass, till all those things be fulfilled," (24: 34) 1875 would appear to be about the latest limit.

24. The words "If . . thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." (Rev. 3: 3) conveys the idea that "if thou . . . shalt watch I will" not "come on thee as a thief, and thou shalt . . know what hour I will come." Christ mentions but four watches, (Mark 13: 35,) and fixes the date of the beginning (Luke 21: 28) hence, as we noticed in the morning watch the fourth cannot reach beyond 1875.

25. If the "ten virgins . . . went forth to meet the bride-

groom," (Mat. 25: 1.) as early as 1843, the fourth watch as noticed on p. 8, of the morning watch cannot reach later than 1875.

If we can thus in twenty-five ways exhibit the time of the appearing of Christ, Paul has well said, "But of the time and seasons, brethren, ye have no need that I write unto you."

We have a "sure word of prophecy; whereunto ye do well that ye take heed." (2 Peter; 19.) All give 1875 for the time of the appearing of our Lord.

The received translation of Mark 13: 32, does not only deny the divinity of Christ, but contradicts His word, for He declares that all power is given" Him. (Mat. 28: 18.) Indeed, it does not only contradict 10 texts of Scripture, (Mat. 28: 18; John 3: 34, 35; 13: 3; 16: 30; 17: 5; 21: 17; Col. 2: 9, 10; Phil. 2: 6;) but tears up the very foundation on which the faith of the Apostles rest. (John 16: 30), Peter, who heard what Christ said, and ought to have understood his own mother tongue, did not understand Him to say that he knew not the time, for he thought that his Lord knew "all things. [John 21: 17.) Therefore, I conclude that Macknight has given the correct idea in rendering the text, "But of that day and *that* hour no man maketh known, no, not the angels which are in heaven, neither the Son, but the Father," (Mark 13: 32), for the Son has made known neither the day nor hour. But if the passover like that of the feast shall reach its antitype as to time, the Father has made known both the day and hour; at least the 2300 days end at midnight, on the 14th day of the first month of 1875, the very hour at which the passover shall reach its antitype. (Ex.12: 29).

The book of Daniel being "shut up" and sealed "even to the time of the end, (Dan. 12: 4) it was "not for" the church eighteen hundred years ago "to know the times or the seasons which the Father hath put in his own power." (Acts 1:7. But Christ has declared that "ye shall receive power after that the Holy Ghost is come upon you: (1:8) for "the wise shall understand." (Dan. 12: 10.) "The time appointed [3300] set feasts,"(12: 7,) which end with the passover of 1875.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! (Rom. 11: 33.)

But that which grieves my heart is to find those who once loved

Jesus having refused to "walk while" they had "the light. (John 12 : 35) now among those of whom it is said, "none of the wicked shall understand." (Dan. 12: 10). Which brings us to question the

3d. AM I READY TO MEET HIM AT HIS APPEARING AND KINGDOM? For, if "faith without works is dead;" (Jam. 2 : 20); if those who know only the traditions of their church have not advanced one step beyond the position Paul occupied when "more exceedingly zealous of the traditions" of his church ; (Gal. 1 : 14); if "without "holiness," (Heb. 12: 14), or that strict obedience to Christ "through "which the first Christians were sanctified by the "word" of God, (Joh. 17 ; 17), our hope is builded upon a sandy foundation, (Mat. 7 : 26,) then it is true " except a man be born of water and of the spirit, he cannot enter into the kingdom of God;" (Joh. 3: 5); for if He who is "the way," (Joh. 14 : 6), "come by water," (1 Joh. 5: 6), how can we go another way ? And if there be but "one baptism," are not four out of the five modes now observed only those false counterfeits which are of no worth. And care ye not which you have ?

I believe that Jesus is the Christ. This is a matter of faith. But with the learned the apostolic mode of baptism, is not a matter of faith, but knowledge. At least, no man can as clearly prove that Jesus is the Christ, as we can prove the true apostolic mode of baptism. And all I ask is a "willing" mind, (Isa. 1: 19), or honest hearing, (Matt. 15: 10), clear, and positively, to prove that if men have no authority "to change times and laws," (Dan. 7 : 25), it is impossible that anything short of three dips in water, can be Christ's baptism. But there are two classes which the light of the gospel cannot reach. First, those who through fear of the cross,"willingly are ignorant." (2 Pet. 3 : 5). Second, those who with "strong delusion," (2 Thes. 2: 11) claiming that which they call the Spirit of God, as higher authority than the the Bible, will not come "to the light," (Joh. 3 : 21), or be tried by the word, (1 Joh. 4: 1), nor hear the voice of reason.

But having in the tract called "The Way of Holiness," exhibited the whole plan of salvation, that all may, as in a mirror, see and know who true Christians are, it only remains that we admonish each and all who would enter the coming Kingdom, to examine closely and live in strict obedience to all of the commandments of our Lord, as given there.

TABLE OF FIXED DATES.					EXPLANATION.
B. C.					
755	3	41			The end of Jeroboam's 41st year fixed to B. C. 755 by a total eclipse of the sun. ☐ Am. viii. 9.
721	2	49	1		The first year of Mardoc fixed to B. C. 721 by a total eclipse of the moon. ☐ PTOLEMY.
720	3	50	2		The second year of Mardoc fixed to B. C. 720 by two eclipses of the moon. ☐ ☐ PTOLEMY.
694	1	8	6	2	27,280 families taken from Samaria 478 years and 9 months before the 4th Ptolemy, B. C. 220.
681	49	6	12	15	End of the kingdom of Israel in the 6th of Hezekiah (2 Ki. xviii. 10) and beginning of the 2555 years.
680	50	7	1	1	Beginning of the reign of Sennacherib and his son, Esarhaddon. PTOLEMY.
676	5	11	5	5	The captivity under Sennacherib, 128 years and 6 months before the ruin of the city, in B. C. 547.
621	4	37	5		The 5th year of Nabopolassar fixed by an eclipse of the moon. ☐ PTOLEMY.
565	4	4	1		The first of Nebuchadnezzar was the 4th of Jehoiakim, and the 23d from the 13th of Josiah. Jere. xxv. 1, 3.
561	1	8	5		In the 8th of Jehoiakim, which was the 5th of Nebuchadnezzar, the 70 years' service commenced. Jere. xxv. 11.
558	4	11	8		On the 14th of the first month in the 8th year of Nebuchadnezzar (2 Ki. xxiv. 12) the 70 years' captivity commenced, (Jere. xxix. 10), 338 years and 3 months before the 4th Ptolemy, B. C. 220.
549	6	9	17		In the 9th year of the captivity the 70 years' indignation commenced, (Zech. i. 12), eclipse of the sun, ☐ B. C. 549.
548	7	10	18		The 10th year of the captivity was a Sabbatical year. Jere. xxxiv. 9, 14.
547	1	11	19		The 70 years' desolation commenced (2Ch. xxxvi. 21) on the 10th day of the 5th month, at the end of the 11th of Zedekiah. Jere. lii. 5, 12.
534	49		32		The Jews say the 25th of the captivity was a jubilee, for no other year commenced on the 10th day of the month. Ezek. xl. 1.
523	4		7		The 7th year of Cambyses fixed to B. C. 523, by an eclipse of the moon. ☐
510	3		12	1	The first year of Cyrus, son of Cambyses, who, according to Herodotus, reigned 29 years.
502	4		20	9	The 20th of Darius, "the successor of Cambyses," fixed to B. C. 502, by an eclipse of the moon. ☐
491	1		31	20	The 31st of "Darius the First," fixed to B. C. 502, by an eclipse of the moon. ☐ PTOLEMY.
489	3	1	33	22	The first year of the second Darius, but 10 years before what is in Ezra iv. 24 called his 2d year.
488	4	2	34	23	In the first of Cyrus, (Ezra i. 1) which was the second of Darius, the word "for the return and to build Jerusalem" went forth on the 14th of the first month, (1 Esdras iv. 43 and v. 6) 483, years before the birth of Christ (Dan. ix. 25) in B. C. 5.
487	5		24	35	The foundation of the temple laid (Ezra iii. 8) - "But the building was impeded on account of the death of Darius Hystaspes."

TABLE OF FIXED DATES. Continued.					EXPLANATION—Continued.
B. C.	6	12	25	36	
486					Who died in the 12th year of Ahasuerus, B. C. 486, which was "the beginning" of his reign over Babylon. Ezra iv. 6.
484	50	14	27		From the death of Darius "they hindered the work of God for two years, even to the jubilee." Then 484 was a jubilee.
482	3	16	29		After the death of Cyrus, Ahasuerus was called Artaxerxes, (Ezra iv. 7), and caused the work to cease. iv. 24.
479	6	19	2		In the second year of Darius the 70 years' indignation ended, (Zach. i. 12), and they again commenced building, (Hag. i. 15). See 1 Esdras, v. 73.
478	7	20	3		Artaxerxes, having reigned 20 years, died 8 years after the death of his father, Darius the first.
477	1		4		End of the 70 years' desolation in the 4th of Darius. See 2 Ch. xxxvi. 21, Zech. vii. 5, 14.
466	5		15		The battle of Marathon fixed to B. C. 466 by the Parian Chronicle.
460	4		21		The death of Darius the 2d fixed to B. C. 460 by the Parian Chronicle.
457	7		3		The date at which Xerxes invaded Greece fixed by a total eclipse of the sun. ☽
456	1		4		The battle of Salamis fixed to 456 by the Parian Chronicle.
455	2		5		The 2d year of the war fixed to B. C. 455 by the Parian Chronicle and eclipse of the sun. ☽
437	6		1		The first year of Artaxerxes' reign, reckoned from the death of his brother, Hystaspes, B. C. 437.
426	3	12			The 2300 (Dan. viii. 14) beginning on the 14th of the first month, B. C. 426, ends on the same day 1875. The 70 weeks (Dan. ix. 24) beginning at the same time end at midnight of the same day, A. D. 65.
406	2	32			The wall finished on the 25th day of the 6th month in the 32d year of Artaxerxes. Neh. vi. 15.
405	3	32			End of Nehemiah's "12 years" "legal decision" on the 14th of the first month, B. C. 405, from which there are 434 years (Dan. ix. 26) to the day of Crucifixion in A. D. 30.
220	4	1			The first year of the 4th Ptolemy, 338 years after the 70 years' captivity.
5	4				The birth of Christ on the 14th of the first month, and an eclipse of the moon ☽ September 15. B. C. 5.
A.D.					
30	3				The Crucifixion fixed to the 14th of the first month, A. D. 30, by history and astronomy.
65	3				Daniel's 70 weeks (ix. 24) end at midnight of the 14th of the first month, A. D. 65.
540	2				"The continual . . . taken away," (Dan. xii. 11), the 1290 and 1335 years begin (xli, 12) on the 14th of the first month, A. D. 540.
635	6				Beginning of the 42 months, (Rev. xi. 2), or 1240 years, during which "the Gentiles "tread "the holy city "under foot."
1780	3				End of the 42 months' war, (Rev. xiii. 5,) before the darkening of the sun, May the 19th, A. D. 1780. Mat. xxiv. 29.
1880	4				End of the 1290 years on the 14th of the first month, April 6, A. D. 1830.
1875	7				End of the 2300 and 1335 years, with the appearing of Christ, on the 14th of the first month, 1875, and on the 10th day of the 7th month He will come to earth. Zech. xiv. 4.

## EXPLANATION OF THE TABLE.

**B. C. 755.**—Such are the conflicting records of historians, we can feel safe to follow them in chronology only so far as what they affirm can be established by astronomy or some other reliable authority. The eclipse of the sun recorded by Amos having fixed the 41st year of Jeroboam's reign to B. C. 755, gives us a fixed date from which to reckon, and thus establish a correct chronology. But we will first notice how clearly this date is fixed.

The word which is, in Am. 8: 9, rendered "noon," is the plural of light, or, according to Gesenius, "*double light*." From daybreak to sunrise is light, and from sunrise until noon the light is double. Therefore, for this eclipse we are limited to the time between sunrise and noon. And in chapter 4: 13 we are again limited to "the morning." And, by calculation, a total eclipse of the sun did occur in Samaria in the morning of July the 16th, B. C. 755, at 5 minutes after 7.

The words, "*to go down*" are not in the Hebrew, but only added by the translator. If the sun cannot "go down" in "the morning," (4: 13), nor before "noon," (8: 9), neither can be darkened "in the clear day," (8: 9), except when obscured by the moon, the proper word to be supplied is that of an eclipse. Therefore, I read the text thus: "And it shall come to pass in that day, saith the Lord God, that I will cause the sun *to be eclipsed* at double light; even I will darken the earth in a clear day." (8: 9.) And having thus, by the clearest astronomical demonstration, fixed the end of the 41st year of Jeroboam to July the 16th, B. C. 755, we can, by this eclipse alone, establish the true Bible chronology thus: "In the twenty-seventh year of Jeroboam "began Azariah "to reign." (2 Kin. 15: 1). At the end of his 26th year his 27th commenced, and if from his 41st we take 26 we have 15, which if added to 755, the end of his 41 years, we have B. C. 770, and from this date the chronology, down

to the beginning of the captivity, is clearly fixed by the authority of three authors, thus:

Azariah,	52	2 Ki. 15: 2.	2 Ch. 26: 3.	Jose. B. 9	ch. 10 s. 4
Jotham,	16	" 15: 33.	" 27: 1.	" " 9	" 12 " 1
Ahaz,	16	" 16: 2.	" 28: 1.	" " 9	" 12 " 3
Hezekiah,	29	" 18: 2.	" 29: 1.	" " 10	" 3 " 1
Manasseh,	55	" 21: 1.	" 33: 1.	" " 10	" 3 " 2
Amon,	2	" 21: 19.	" 33: 21.	" " 10	" 4 " 1
Josiah,	31	" 22: 1.	" 34: 1.	" " 10	" 5 " 1
Jehoiakim,	11	" 23: 36.	" 36: 5.	" " 10	" 6 " 3

—  
In all, 212 years.

Which, taken from 770, leaves 558 for the beginning of the 70 years' captivity: which taken from 558 leaves 488, from which take Daniel's 483 years, and we have B. C. 5 for the birth of Christ, thus fixed by this eclipse of the sun.

B. C. 721.—The next astronomical demonstration, by which chronology is claimed to be established, is Ptolemy's eclipse of the moon, called his Canon, the astronomical portion of which we here give:

B. C.	Kings of Babylon.	Their Reign.
721	Mardoc Empadus, eclipse of the moon. ☽	12
720	His second year, two eclipses of the moon. ☽ ☽	—
709	Five Kings.	17
692	Mesesemarduk Baladan.	12
680	Asaradin or Esarhaddon.	18
667	Two Kings.	42
625	Nabopolassar.	21
621	His fifth year, eclipse of the moon. ☽	—

The reign of these kings being thus fixed by astronomy, this portion of chronology has long been a settled point with the learned. Then all we claim as new is to prove by the recent discoveries among the ruins of Nineveh, that Shalmaneser, in the 15th and last year of his reign, took Samaria, (2 Ki. 17: 3, 6,) and that his son Sennacherib, according to "the inscription" at the very commencement of his reign, subjugated "Marduk Baladan, "after he had held Babylon for 12 years," (B. D. p. 36) which 12 years add to 680, and we have 692, the very year given in Ptolemy's Canon for the beginning of his reign. And Polyhister informs us that when "Sennacherib had taken upon himself the government of the Babylonians, he appointed his son "Esarhaddon their king, and he himself returned to Assyria," (B. D. p. 34), and according to the Canon, the reign of Esarhaddon commenced B. C. 680, which gives 681 for the end of the reign of

Shalmaneser, the year in which he took Samaria, "in the sixth year of Hezekiah," (2 Ki. 18: 10), and thus these recent discoveries among the ruins of Nineveh enable us, by astronomical demonstration, to prove that the 6th year of Hezekiah was B. C. 681; and having thus clearly, even to absolute certainty, fixed the 6th year of Hezekiah to the year 681, we may now, by the authority of three different authors, as noticed on p. 37, prove that the first of Cyrus was B. C. 488, for they are all agreed in giving, as the interval, 193 years.

*B. C. 694.*—"The inscription relates, that Shalmaneser in his first year. . . . came against Samaria," at which time 27,280 families were carried away." (B. D. p. 337). And Demetrius says, "From the time when the ten tribes were made captive, from Samaria, to the reign of the 4th Ptolemy, was 473 years, and 9 months," which, added to 220, the beginning of his reign, gives B. C. 694 for the end of the first year of Shalmaneser, who, according to "the records," reigned 15 years, (B. D. p. 343), which gives the year 680 for his death, hence B. C. 681 for the time he took Samaria, in the 6th year of Hezekiah; which is another proof that the first of Cyrus was B. C. 488.

We may here notice an additional proof of the correctness of this date thus: According to our table of chronology given in The Sealed Book of Daniel Opened, Pekah was slain as early as B. C. 696, and Isaiah, writing while Pekah was yet alive, (Isa. 7: 1), limits the time of "the spoil of Samaria" to within about three years, (8: 4), hence not later than 693, and as noticed above, the 27,280 families were taken away in 684.

*B. C. 681.*—At the years 721 and 694, we noticed that Hezekiah's 6th year was 681, and that this is strictly correct, we notice that before the close of his "first year," (2 Ch. 29: 3), they "brought in the tithe," (31: 6), which limits us to "the third year," for that was "the year of tithing," (Deut. 26: 12); then his 6th year was a Sabbatical year, and if so we can move his reign to another year only by a complete cycle of seven years. Then, according to the authority of the three authors noticed on p. 37, how can we move either the first of Cyrus or the birth of Christ to other years except by a complete cycle of seven years?

*B. C. 680.*—At the year 721, we have noticed that Sennacherib ascended the throne in 680, or not earlier than 681, which is positive proof of the incorrectness of Usher's chronology given in the margin of our Bible, for that gives 713, for the date at

which he invaded the land of Judah, (2 Ch. 32: 2), which is 33 years before he, according to Ptolemy's Canon, came to the throne.

*B. C. 676.*—We have noticed that the reign of Sennacherib commenced in 680, and, according to the inscription, he says: "In my third year, I went up," and after speaking of reducing the "entire country," he adds, "and because Hezekiah, king of Judah, did not submit to my yoke, 46 of his strong-fenced cities and small towns I took." Then the time this occurred was in his 4th year, which taken from 680, leaves 676. Says Demetrius: "The tribes of Benjamin and Levi were not carried into captivity by Sennacherib, but from this captivity, to the last, from Jerusalem by Nebuchadnezzar, was a period of 128 years and 6 months." If from 676 we take the 128 years we have 548, from which take the 6 months, and we have 547 for the date of "the last captivity," which occurred in the 12th year of the 70 years' captivity; 11 from 70, leaves 59, which taken from 547, leaves 488 for the first of Cyrus.

*B. C. 565.*—In the 4th year of Jehoiakim, (Jere. 25: 1), the reign of Nebuchadnezzar commenced. Says Berosus he "made war upon the Jews and Phœnicians, 70 years before the reign of the Persians." This war commenced "when Nebuchadnezzar had already reigned four years," (Jose. B. 10, c. 6 s. 1); 4 from 565 leaves 561, from which take the 70 years, and we have 491 for the fall of Babylon, which was three years before the first of Cyrus, 488.

*B. C. 561.*—According to Josephus, the service to the king of Babylon commenced in the 8th year of Jehoiakim which continued 70 years, (Jere. 25: 11), from 561 to 491.

*B. C. 558.*—With the first month Abib the year began. Hence, when the old "year was expired," (2 Ch. 36: 10), the first month began, or according to the marginal reading, "at the return of the year," that is in the first month Abib, "in the eighth year" of Nebuchadnezzar he sent and took "Jehoiachin the king of Judah."

Then the captivity commenced with the first month, Abib, as to the day of the month, may we not get it thus? It would appear that all the Jews, at least all except "the poorest sort of the people of the land," were at this time assembled at Jerusalem, and the day on which they were, by law, thus required to assemble, was the 14th day of the month." (Lev. 23: 5, Ex. 23: 17). Then, I conclude that the day on which the captivity commenced

was the 14th of the first month, b. c. 558, and must end on the same day, that is, the 14th of the first month, in 488, for, saith the Lord, "after 70 years be accomplished at Babylon, I will visit you, . . . causing you to return to this place," (Jere. 29: 10), which is the eighth proof that the first of Cyrus was b. c. 488, but from this date, 2 Ch. 36: 21, Dan. 9: 2, Josephus, Demetrius, and the undoubted authority of the chronicle of the 70 seniors," all give the same interval of 70 years, which are 13 times we prove the date of the reign of Cyrus.

*B. C. 558.*—From Jeremiah 27: 20, we learn that the captivity had commenced some time before "the beginning of the reign of Zedekiah," whose reign commenced "in the fifth month," of "the same year," (28: 1), and since Jeremiah informs us that this was "the fourth year," (28: 1), we can move the beginning of the captivity to another year only by complete cycles of seven years, a clearer proof that the first of Cyrus was the year 488.

*B. C. 549.*—"In the 9th year" of the captivity the 70 years indignation commenced, (Eze. 24: 2-24), and ends in the 2nd year of Darius," (Zech. 1: 1, 12), b. c. 479.

*B. C. 549.*—On the 19th of June, b. c. 549, there occurred a total eclipse of the sun at Jerusalem, to which Jeremiah appears to allude thus: "Her sun is gone down while *it was* yet day." (Jere. 15, 9). Or to give the literal reading, "Her sun was without *light* in their day."

On p. 310 of The Sealed Book of Daniel Opened, we proved this to be the eclipse of Thales, and thus prove the correctness of our chronology.

*B. C. 548.*—On p. 110 of The Sealed Book of Daniel Opened, it is clearly proved that the 10th year of the 70 years' captivity was a Sabbatical year, (see Jere. 34: 8, 11), which makes it impossible to move the beginning of the captivity to another year, except by a complete cycle of seven years. Therefore, if it is impossible to move the year of the birth of Christ, neither seven years earlier nor seven years later, it is impossible that there can be the mistake of a single year in our chronology, for if from the beginning of the captivity, b. c. 558, we take 70, we have 488, from which take 483, and we have b. c. 5, for the birth of Christ.

*B. C. 547.*—"In the 10th" of "the 5th month," (Jere. 52: 12, 13), at "the end of the eleventh year of Zedekiah," (1: 1), "the house of the Lord" was "burned," from which time Israel wept,

“and ‘fasted, and mourned, in the 5th month,’ for 70 years, (Zech. 7: 3, 5), to ‘the 4th year of king Darius,’ (7: 1), which gives B. C. 477 for the fourth year of his reign.

*B. C. 523.*—Says Ptolemy, “in the seventh year of Cambyses, . . . one hour before midnight, the moon was eclipsed in Babylon, on the north half of its diameter.” According to my tables there was an eclipse of eight digits at 10 o’clock on the night of July 16th, B. C. 523; as it is impossible that another eclipse can answer in every particular, this fixes the 7th year of Cambyses, the father of Cyrus, to the year 523. But this clear proof of our Bible chronology was lost by those who supposed that this Cambyses was the son instead of the father of Cyrus. To make it clear what kings Ptolemy meant, we will here give the order in which the Persian kings stand in the Oriental records and confirmed by our Bible:

	Reigned years.
1. Cambyses the first, King of Persia, . . . . .	19
2. Darius Hystaspes, the Median, Dan. 5: 31, . . . . .	36
3. Cyrus, the son of Cambyses, Dan. 6: 29, . . . . .	29
4. Ahasuerus Artaxerxes, son of Darius, Ezra 4: 6, 7, . . . . .	20
5. Darius Longimanus, Son of Hystaspes, Ezra 3: 24, . . . . .	20
6. Xerxes, the son of Darius, Dan. 11: 2, . . . . .	21
7. “Artaxerxes Ahasueras the Great,” Neh. 2: 1, Est. 3: 7, . . . . .	32
8. “Darius, the Persian,” Neh. 12: 22, . . . . .	19

Megasthenes makes no allowance for the reign of Cambyses, the son of Cyrus, as an independent king of Persia,” (B. D. p. 320), for the 6 years of his reign was 13 years before the death of his father. And that Cambyses, the son of Cyrus, died before his father, would appear from the oldest records which Philo calls the “chronicle of our 70 seniors.” According to this, the oldest and best authority, “when Cyrus was slain after him reigned Ahasuerus Artaxerxes the first.” (p. 318) The correctness of this is confirmed by Ezra 4: 6, 7, for there we learn that it was not Cambyses, but a king called by both of these names, Ahasuerus and Artaxerxes, that followed Cyrus: not two kings, but one called by the two names, for Xerxes was the third from, and fourth including Cyrus. (Dan. 11: 2).

The Duke of Manchester claims that the Cambyses of Herodotus was either the Nebuchadnezzar of Jeremiah and Ezekiel, or that they lived at the same time, either of which would place his reign before the fall of Babylon. About all that Herodotus claims that Cambyses did is that he subdued Egypt, which Xenophon declares was done by Cyrus; that he it was that “brought

Egypt into subjection." And this Cyrus himself admits, for he said that "the Lord God of heaven hath given me all the kingdoms of the earth." (Ezra 1 : 2); which was seven years before his death, and no mistake as to his having as early as that time subdued Egypt, for the feast which he and Darius at that time made, was to all "that were under him from India to Ethiopia, of 127 provinces." (1 Esdras 3 : 2). Herodotus admits that Cambyses died before the slaughter of Smerdis Magus, which, according to the Parian Chronicle, was 13 years before the death of Cyrus, which, being in harmony with the oldest record, as we have just noticed, proves this correct. And now we will give Ptolemy's own words as to the kings in whose reign the eclipses occurred, which stands thus :

1. "In the seventh year of Cambyses," B. c. 523, "the moon ☽ was eclipsed in Babylon."
2. "In the 20th year of Darius the successor of Cambyses," B. c. 502, "the moon ☽ was eclipsed."
3. "In the 31st year of Darius THE FIRST," (B. c. 491), "the moon ☽ was eclipsed."

This with the eclipses that occurred during the reign of the kings of Babylon, as given on p. 37, is all that can be properly claimed as Ptolemy's Canon, for the list of kings called his Canon, the Duke of Manchester has proved to be a later work unknown in Ptolemy's day. (B. D. p. 303).

By calculation these three eclipses given by Ptolemy are proved correct, hence the time of the reign of these two kings are clearly fixed. Therefore the error into which writers on chronology have fallen was not that of following Ptolemy, but that of leaving his express word to follow those, who, many years after his death, filled the interval between the eclipses; for example, between Nabopolassar and Nebuchadnezzar, there are two kings omitted, whose names are Sarcus and Sardanapalus. "Polyhister speaks of Nebuchadnezzar, who reigned 43 years, as the son of Sardanapalus," (B. D. O. p. 347), and both Polyhister and Berosus gives him 29 years, though Josephus calls him Nabopolassar, (Josephus against Apion b. 1, c. 19). Polyhister also mentions that "Sarcus was king of the Chaldeans" and the interval gives him 10 years, which added to the 29 exhibits an omission of 39 years in the kingdom of Babylon.

This omission raised the reign of Nebuchadnezzar 39 years too high in the Canon, which caused so much confusion as to

lead many to suppose that Ptolemy did not really mean what he said. But here I ask, if Ptolemy's own words cannot be received, of what worth is his so-called famous astronomical era? But if they may be received, that is if Ptolemy really meant just what he said, we can easily correct the errors into which men have fallen, and then the Canon, no longer clashing with the Bible, will establish the truth of the word of God.

Ptolemy wrote not on chronology but astronomy, yet in his astronomical "system" he has clearly fixed the time of the reign of "the first Darius." For in reference to the eclipse of the moon which occurred on the 25th of April, b. c. 491, his express words are "the thirty-first year of Darius THE FIRST."

But strange to tell, as if they supposed that Ptolemy told an untruth, or at least did not know who the first Darius was, those who place the first of Cyrus in b. c. 536, all with one consent suppose this eclipse to have occurred during the reign of the second Darius or father of Xerxes, whom they call Darius Hystaspes. But the Duke of Manchester has clearly and positively proved that Darius Hystaspes was "Darius the Median."

Those early writers, such as Herodotus and others, did not call the father of Xerxes Hystaspes, but the son of Hystaspes, and that they were correct in this we notice that on the monument erected by himself, he tells us who he was, which is not Darius Hystaspes, but, says he, "I am Darius the son of Hystaspes."

But Darius Hystaspes was not the son of Hystaspes, for not only Daniel, (9: 1), but all of those early authors are agreed in calling him "the son of Ahasuerus." Indeed, I have found fourteen of those early authors who speak of this first Darius. For example, in the Oriental Chronicle, Darius Hystaspes is called Darius, the Median," (B. D. O. p. 305), and "both on his tomb and on the Dorics, Darius Hystaspes has the Median robe." He was called Darius the First, king of the Medes and Persians, who coined gold money." (B. D. O. p. 313). And Ptolemy, as if quoting from these authors, used the same express words, "DARIUS THE FIRST." Then could he by this have intended to convey the idea of Darius the second?

The above-named authors do not only call Darius Hystaspes "Darius the first," but they also inform us that he was "the first king of the Medes and Persians." And if so, then he was on the throne before Cyrus, for Cyrus reigned over both kingdoms, though his father reigned over but one. Megasthenes informs

us that Cyrus reigned at the same time with Darius. He says that "Cyrus and Darius reigned 36 years." (p. 320). And Ptolemy informs us that it was during the reign of this first Darius, the one that reigned 36 years, that the eclipse occurred. And since Ptolemy informs us that it occurred in the 31st year of his reign, it could have been no other, for there was no other Darius that reigned so long.

It is true that Herodotus gives the father of Xerxes 36 years, but this is reckoned from the slaughter of the Magi, and on the monument erected by Darius, he informs us that he was the man that slew "Gometus the Magian," but his reign did not commence until 20 years after that, for we learn from the "Oriental Chronicle," that the king who followed the "Magi" reigned 20 years and his name was Assuerus, (p. 322), also in Ezra 4: 6, the reign of this king is placed before the second Darius.

Darius the Median was a distinguished man in Babylon, for Nebuchadnezzar's wife was not only a Median but had been brought "up in the palace of Media," (Jose. b. 10, c. 11, s. 1), which accounts for the eclipse of the moon that marked the date of the fall of Babylon being recorded as having occurred in the 31st year of his reign. And that he was known in Babylon by this name there can be no doubt, for even "on the bricks of the palace, built by Nebuchadnezzar, the name of Darius is found."

In reference to the other eclipse, Ptolemy distinguishes the Darius to whom he had reference thus: "in the 20th year of Darius, the successor of Cambyses." And Darius the first was "the successor of Cambyses," but no one claims that the father of Xerxes was "the successor of Cambyses," for Herodotus says that he followed the reign of the Magi. But even this is not strictly correct, for he did not ascend the throne until 20 years after, as we have noticed.

By reference to the list of the kings of Persia, as given on p. 41, we notice that the first king of Persia, the father of Cyrus, was the only Cambyses found in the list. Therefore Ptolemy was not under the necessity of saying the first Cambyses, but "the seventh year of Cambyses," which is in substance to say that he knew of but one. But there was more than one king called Darius, hence the necessity of distinguishing the one to whom he had reference thus: "Darius, the successor of Cambyses," for in all the world we never heard of but one Darius that was "the successor of Cambyses," or if this is not clear enough, he tells us

plainly that it was "Darius the first," which we all know was not the father of Xerxes, but "Darius the Median."

*B. C. 491.*—With the fall of Babylon the 70 years service ends, (Jere. 25 : 11, 12), for then Darius, the Median, took the kingdom." (Dan. 5 : 3).

*B. C. 489.*—Some authors give the Darius "who threw Daniel in the lion's den," only 33 years, (B. D. O. p.315), for having at that time slain or "cast into the den of lions," (Dan. 6 : 24), "a hundred and twenty princes," (6 : 1), and "all the presidents . . . governors and . . . counsellors "of the kingdom," (6 : 7), Cyrus, in the year 489, sent him as prisoner to Armenia, where he, as a "prisoner in Armenia, "governed "a kingdom tributary to Persia," but "two years after, [or in 487], Darius rebelled and provoked a war in which he was overthrown and killed by Cyrus." (p. 312). The Alexandrian Chronicle gives Darius, the Mede, three years, (p. 315); then he was slain in 486, one year after the rebellion, and these 3 years added to the 33, the date at which he left Babylon, makes the 36 given him by Megasthenes and Ptolemy, (p. 320), hence all are agreed in giving the year 486 for the date at which he was slain.

*B. C. 489.*—Says Megasthenes, "Baltassar being killed, Cyrus and Darius reigned together two years," (p. 315), that is, from 491 to 489, the date at which Darius the Mede being removed from Babylon, Cyrus resigned the kingdom to another Darius, and "proceeded on that expedition in which he is reported to have subdued all those nations which extend from the entrance into Syria to the Red Sea. After this his expedition to Egypt is said to have taken place, and to have brought Egypt into subjection," (p. 316); therefore claimed to have come in possession of "all the kingdoms of the earth," (Ezra 1 : 2), and if so, according to Persian custom, he must now have his great jubilee festival, and if this second Darius be the one into whose hands Cyrus had thus resigned the kingdom; then he is the man who, on the return from Egypt, in

*B. C. 488,* must make for Cyrus "a great feast unto all his subjects and unto all . . . the princes of Media and Persia," (1 Esdras 3 : 1)—and if Cyrus had even on oath solemnly promised the Jews that if they would assist him in taking Babylon, (4: 44), that he would restore them home—if they had "opened before him the two-leaved gates . . . of brass," (Isa. 45 : 1, 2), without which he could have never taken the city—if not only

Cyrus but Darius also had promised on oath "to build Jerusalem," this great festival at which Cyrus with "all the princes of Media and Persia" were present, (1 Esdras 3: 1), was the proper time for Zerubbabel in the presence of them all to say to Darius, the man now in authority, "Remember thy vow which thou hast vowed to build Jerusalem in the day when thou comest to thy kingdom." (4: 43). "Thou hast also vowed to build up the temple which the Edomites burned when Judea was made desolate by the Chaldees." (4: 45). And thus the privilege "to restore and to build Jerusalem" was secured in the first year of Cyrus, (2: 1), which was the second of Darius (5: 2), b. c. 488.

At the year 558, we noticed that the captivity commenced on the 14th of the first month of that year, from which take 70, and we have the 14th of the first month, b. c. 488, and now it is expressly declared that the liberty to restore and "to build Jerusalem," (1 Esdras 4: 4<sup>2</sup>), which put an end to the captivity was obtained "in the month Nisan, which is the first month," (5: 6), and the next day was the beginning of their "seven days" feast, (4: 63), which, commencing on the 15th, (Lev. 23: 6) limits us to the 14th day of the first month for the going forth of "the commandment to restore and to build Jerusalem." (Dan. 9: 25.)

As an additional proof of the correctness of this, if it required 4 months for Ezra to go up to Jerusalem with only 1496 persons, (Ezra 7: 9), we should allow Zerubbabel as much time to go up with that large multitude of 49,697. (2: 64, 65). The seven days' feast after the 14th gives the 21st of the first month. But it was "after this the principal men of the families were chosen . . . to go up with their wives, and sons, and daughters, with their men servants, and maid servants, and their cattle," (1 Esd. 5: 1), which must have required at least some 8 or 9 days more. Therefore, the first day of the second month, was as early as they could well have left Babylon, to which add 4, and we have the first day of the 6th month for them to reach Jerusalem, and that they were there as early as the 6th month is certain, for before the first day of "the seventh month," (Ezra 3: 6), "all Israel" were "in their cities." (2: 70).

If, then, it is now clear that "the commandment to restore and to build Jerusalem," did go forth on the 14th of the first month, b. c. 488, this gives the 14th of the same month, b. c. 5, for the birth of Christ; for in 69 weeks (Dan. 9: 25) of years, there are 483, which taken from 488, leaves 5, the very year

given in the margin of our Bible against Matt. 1: 18, and that His birth was on the 14th of the first month of that year. See p. 3.

The date at which "the commandment to restore and to build Jerusalem" went forth, was the first year of Cyrus, (1 Esd. 2: 1), the second of Darius (5: 6), and the eleventh of Artaxerxes, (2: 16), and if at that time there were three kings on the throne of authority in Persia, we now understand why the work was done by "the commandment" of the three, "Cyrus, and Darius, and Artaxerxes, kings of Persia." (Ezra 6: 14).

As Cyrus was the first and principal one in the work, his name only is mentioned in Ezra 1: 1-8, and, indeed, all that Darius even claimed was to do "all that Cyrus had given in commandment." (1 Esd. 4: 57). The Jews were in Babylon, and if Cyrus had resigned this kingdom into the hand of Darius, then Darius was the proper person as left in authority by Cyrus to send this people home, "and Darius sent with them a thousand horsemen." (5: 2). But the Jews, attributing all to Cyrus, said, "we will build . . . according as Cyrus the king of the Persians hath commanded us." (5: 71). But Darius having married the daughter of Cyrus they were united as one king.

*B. C. 487.*—"They laid the foundation of the house of God, in the first day of the second month in the second year after they were come to Jerusalem." (5: 57). But "the people of the land . . . troubled them in building . . . all the days of Cyrus," (Ezra 4: 4, 5), for as we noticed at the year 489, this 487 is the year in which Darius Hystaspes having rebelled "provoked a war," and though as we mentioned there he was by Cyrus slain in 486, this civil the worst of all wars continued 5 years, or until the death of Cyrus. In reference to which says Xenophon, "cities and nations revolted—everything tended to ruin," (p. 165). The history of this dark picture is given in the book of Judith. The king there called Nebuchadnezzar, in whose 12th year the war commenced, was by other authors called by the double name Ahasuerus Artaxerxes, as in Ezra 4: 6, 7. From "the original Chaldee copy," we learn that he "came to the throne when Darius was an old man," (p. 314), and Darius was at this time 67 years old, and 62 at the fall of Babylon. (Dan. 5: 31). And now in this "the beginning of his reign" over Babylon, (Ezra 4: 6), which was the 12th of his reign in Assyria, the enemy of the Jews "wrote unto him an accusation against the inhabitants of . . Jerusalem," (4: 6), and from the oldest and best authorities, that is

what Philo calls "the chronicle of our seventy seniors," we learn that this trouble throughout the kingdom of Persia, which grew out of the slaying of Darius Hystaspes, was the reason why the Jews were troubled in building their city and temple. For, according to "the chronicle" of the "70 seniors," "Joshua in the first year of Cyrus, (B. c. 485), went up to Jerusalem. In the second year (487) he laid the foundation of the temple. . . But the building was impeded on account of the death of Darius Hystaspes."

This is the clearest and most positive proof of the correctness of our chronology, for the reign of Darius being fixed by two eclipses of the moon, see p. 42, all writers on chronology are agreed in placing his death in B. c. 486, for the only point of controversy is as to whether Darius Hystaspes be the same with Darius the son of Hystaspes. If to 486 we add 2 we have 488, which is our 25th proof that the first of Cyrus was B. c. 488.

*B. C. 466.*—The Parian Chronicle is said to have been "engraved upon a coarse kind of marble or stone either in the year B. c. 264 or 239." Then the only dispute as to the date is between these two years. But Dr. Hale has clearly proved that if we make 264 the radix from which to reckon, this will place at least 31 of the first dates just 25 years too high, and I have proved that down to the time Xerxes invaded Greece it places all too high. Therefore, we now think it clear that the radix from which the first part of the Chronicle down to the time Xerxes invaded Greece should be reckoned is 239, and having settled this point, the Parian Chronicle becomes an important aid in confirming our Bible chronology; for example, we are there informed that "since the battle at Marathon was fought by the Athenians against the Persians . . . 227 years," which added to 239 gives 466 for the date of the battle.

*B. C. 460.*—The next date in the Chronicle is "since . . . Darius dies and Xerxes (his) son reigned ccx-i. years," it is evident that the figure lost here is x., therefore should read 221, which added to 239 gives 460 for the death of Darius. "In the first year of his reign, Joshua, the high priest, returned to Jerusalem . . . The same Joshua when he returned occupied the Pontificate 20 years until the 20th year of Longimanus." (B. D. O. p. 318). Therefore Darius reigned not less than 20 years from the time "he was set free" from prison. If he lived to the end of the year 460, he reigned 21 years, and this is in harmony with those who, from the

time Cyrus resigned the kingdom of Babylon to him, give him 30 years, (p. 315). Herodotus gives 36 "in all," but this is reckoned from the time he killed Smerdis Magus.

**B. C. 457.**—We have noticed that the battle of Marathon was fought in 466, after which, according to Herodotus, Darius "spent 3 years in making preparation to invade Greece." "In the 4th year Egypt revolted, and in this year 462, "Darius appointed Xerxes to be king," and "in the course of the 5th year," B. C. 457, he commenced his march to invade Greece. But while on his way, there occurred a total eclipse of the sun which Herodotus describes thus: "The sun quitting his seat in the heavens disappeared, though there were no clouds and the air was perfectly serene, and night ensued in the place of day." As "the sun . . . disappeared though there were no clouds," this could be nothing short of a total eclipse of the sun, and by calculation I learn that on December the 16th at 15 m. after 9 o'clock, B. C. 457, a total eclipse of the sun did pass over the line of Xerxes' march to Greece which again proves the correctness of our chronology.

**B. C. 456.**—According to the Parian Chronicle, "since Xerxes" entered Greece, "and the sea fight by the Greeks at Salamis against the Persians, in which the Greeks were victorious, 217 years," which added to 239 gives B.C. 456. When Xerxes entered Greece they were celebrating the olympic games, and 456 was the first year of those games, and with such combined evidence how can our chronology be incorrect?

**B. C. 455.**—According to the Chronicle, "since the battle at Plataea was fought by the Athenians against Madonius the general of Xerxes . . . 216 years," which added to 239 gives us 455. According to Herodotus, there was another "eclipse of the sun" during the spring of this the second year of the war, and by calculation there was an eclipse of  $7\frac{1}{2}$  digits at the isthmus in Greece at 30 m. after 9 o'clock on May the 31st, B. C. 455. Then tell me now, would it not betray ignorance in a man to doubt the correctness of our chronology?

**B. C. 426.**—On p. 175 of *The Sealed Book of Daniel Opened*, we noticed that Artaxerxes, having in B. C. 424 placed his son Darius on the throne, retired to Babylon, hence called "king of Babylon," (Neh. 13: 6), and his son being in Persia was called "Darius the Persian," (12: 22), the time of the Peloponnesian war is a fixed point in chronology. Those who examine this with the light of astronomy all admit that it commenced B. C. 431.

And Thucydides who, living at that time, wrote its history, informs us that the 13th year of Darius was the 20th year of the war B. C. 412, which gives 424 for the beginning of his reign. Therefore we cannot move the time of the reign of Artaxerxes a single year lower which we prove thus: As early as "the seventh year" of his reign, Artaxerxes had not yet left for Babylon, for at that time he was "king of Persia," (Ezra 7: 1), and as late as his 12th year (Est. 3: 7), we find him yet at "Shushan," (3: 15), and as late as the next year, 425, he was yet there, (9: 11, 12), and had not yet associated his son with him in the kingdom, for at this time Mordecai was "next to king Ahasuerus," (10: 3), but the next time we hear from him both his name and location are changed, for he is called "Artaxerxes king of Babylon," (Neh. 13: 6), and since "the reign of" his son "Darius the Persian," (12: 22), commenced in the beginning of the year 424, we cannot bring the 13th year of Artaxerxes later than B. C. 425. Thus it would appear impossible that the 12th year of Artaxerxes can be moved a single year later than B. C. 426.

*B. C. 405.*—In the 32d year of Artaxerxes, B. C. 406, "the wall was finished," but not dedicated until the 14th of the first month of the next year 405, (p. 8), and "then brought all Jndah the tithe of the corn," (Neh. 13: 12), which proves that the end of Artaxerxes' 32nd year was the 3d year of the cycle of seven for that was "the year of tithing." (Deut. 26: 12). This makes it impossible to move the reign of this king a single year either lower or higher except by a complete cycle of seven years. But as at the year 426 we noticed that his reign cannot be moved even one year lower then it is impossible to move it seven.

*A. D. 1830.*—That which is by modern authors called the "WONDER OF THE WORLD," the abomination of the earth, or the Mormon church, now scattered among all nations, received its origin, or was first organized on the 6th of April, 1830, the day on which Smith, their prophet and god, claims to have been even by "Moses and Elias, Peter, James and John ordained an Apostle." Hence all claim that this the 6th of April, 1830, "is the Epoch of the New Church of the Latter-Day Saints." (Gunnison p. 28). And such was their wonderful increase "in 1831 they numbered more than 1000." In 1843 they could "boast of having a hundred thousand persons in the faith throughout the States." In 1867 they claim to have "five hundred thousand souls in Europe." Then I suppose that a million in all is the smallest figure, for "they send missionaries to all parts of the world."

If "no man can serve two masters," to receive either Mohammed, Smith, Snow, Curry, or any other false prophet, is to reject Christ. But the important question which we wish to settle is, is this the "abomination" mentioned in Dan. 12: 11?

That Smith's church is an "abomination" is proved even by the undoubted authority of their own Bible or Book of Mormon, which with them is higher authority than our Bible, at least, our Bible is sacrificed to the claims of Smith. Then to appeal to their highest authority, even the golden Bible or Book of Mormon, on p. 118, we have these words: "The word of God burtheneth me because of your grosser crimes. For behold, thus saith the Lord, this people begin to wax in iniquity; they understand not the Scriptures, for they seek to excuse themselves in committing whoredoms because of the things which were written concerning David and Solomon, his son. Behold David and Solomon truly had many wives and concubines, which things were abominable before me, saith the Lord. Wherefore, thus saith the Lord, I have brought this people forth out of the land of Jerusalem by the power of my arm that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I the Lord God will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me and harken to the word of the Lord, for there shall not any man among you have save it be one wife, and concubines he shall have none, for I, the Lord God, delight in the chastity of women; and whoredoms are an abomination before me."

If, then, as Smith declares, and his disciples believe, this is the Book of God, then we have the authority of heaven, even the word of God for saying that polygamy is "iniquity," and "grosser crimes" of "whoredoms." That those who claim Bible authority for it "understand not the Scriptures," and the reason given as to why they do not understand is, "for they seek to excuse themselves in committing whoredoms." Which "whoredoms" is to have more wives than one, for even under the darker age of "David and Solomon" this "was abominable." But in order to have "a righteous branch" . . . I, the Lord God, will not suffer that this people shall do like unto them of old" in having many wives, for such "whoredoms are an abomination."

Now, there is no evading of this point, for we are compelled to admit that this Golden Bible is either the Book of God, or it is not. If it is the Book of God, then we have the authority of

heaven, even the express word of God, for saying that Smith's church is "an abomination," which church was "set up" or organized and established at the end of Daniel's 1290 years, even on that very same day, and if this be the "abomination" against which the 1290 years are placed, how can we be mistaken as to that to which Daniel had reference?

But if the Book of Mormon be not the Book of God, then all, even the Mormons themselves, if honest, will admit that Smith's church is "a detestable horrible." And, as noticed on p. 17, "From the time the continual shall be taken away even until "a detestable horrible be set up *there shall be* springs a thousand two hundred and ninety," which gives the spring of 1830, the 14th of the first month, which falls on the 6th of April, the day on which Smith's church was "set up."

As "the numerous contradictions in the revelations of" Smith have all been "explained on the principle *that God gave according to altered circumstances*," the Mormons may attempt to evade the authority of their Golden Bible by saying that God has changed His mind as to polygamy being the "abomination" of "whoredoms." But being resolved to leave them no way of escape, we here notice that if the god of the Book of Mormon told the truth it is impossible that one of his "*righteous branch*" can have more than one wife; for he did not say if I do not change my mind, but is made to say positively, "I, the Lord God, will not suffer that this people shall do like unto them of old . . . for there shall not any man among you have save it be one wife."

This language is as unalterable as the law of the Medes and Persians. Therefore, we are compelled to admit either that those Mormons who are living in the "abomination" of "whoredoms" do not belong to the "righteous branch," or that their god has told an untruth. If he has told the truth then the polygamy of the Mormons is the "abomination" of "whoredoms." If he has not told the truth then he is a false god and the whole scheme of Mormonism "a detestable horrible."

For the gospel's sake even the pope of Rome, called the man of sin, has for more than thirteen hundred long years denied himself of all of those pleasant and inviting pleasures of the married life. But such is the uncontrolling carnal nature of the so-called Latter-Day Saints, all of the pleasantry of a quiet home made happy by the inviting smiles of a true, confiding friend—God's best gift to man—is not sufficient to save them from the whirl-

pool of ruin in gross adultery. Therefore, Elder Orson Pratt, as deeply concerned for the safety of his brethren, inquires, "How is this to be prevented? for we have got a fallen nature to grapple with. It is to be prevented in the way the Lord devised in ancient times; that is, by giving to His faithful servants a plurality of wives." (Mormonism p. 29, Boston Library shelf 2407, No. 9).

If, then, as Pratt here informs us, it was the "fallen nature" of his brethren that drove them to the necessity of polygamy, did not William Law, the "First Counsellor to Joseph Smith," well say that polygamy "is of the devil." But I would ask Pratt and his brethren, How can the "fallen nature" which you have thus to "grapple with" be a sufficient reason for such open rebellion to the positive law of your god, who, by the authority of his express word, forbids this heathen "abomination?" saying, as plain as words can tell, "I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore . . . there shall not any man among you have save it be one wife." (p. 118.)

The church of Rome, even "the mother of harlots," can bear with a sister whose piety, like the virgins of the Apostolic Age, (Acts 21: 9), prefer that which is "better" (1 Cor. 7: 38) than marriage, the care "for the things of the Lord that she may be holy both in body and in spirit." (7: 34). But the Mormon church, being strangers to the purifying religion of Jesus having never been converted to God, or as Pratt informs us, "have got a fallen nature to grapple with," she who preferring the "better" or purer life of a virgin can refuse to gratify the lust of their "fallen nature" as much as to reject the "seal" of a married life, is doomed to everlasting ruin; for if her devoted piety with all of the atoning power of the blood of Christ cannot save a pure virgin, "the published doctrine" of the Mormons is, "that a woman cannot be 'saved without a man to take her into the heavenly kingdom." (Gunnison p. 120).

But the thought of that daring and of all on earth the most wicked blasphemy which writes "DETESTABLE HORRIBLE" over the door of the Mormon church would shock the nerves and sicken the flesh of a Christian. Yet if this clear proof that Smith's church is indeed the "abomination," or detestable horrible, to which Daniel had reference be a sufficient apology for noticing that which is too horrid to mention—if you can bear to hear that which to mention would make the pope of Rome, even the man of sin, blush, here it is: To justify themselves in what

their own god calls "abominable . . . whoredoms," or to prove that polygamy is not adultery, they even dare with their blasphemous charges to pollute the spotless character of our blessed Savior, as much as to say that He "had three wives, Mary and Martha, and the other Mary whom Jesus loved, all married at the wedding in Cana of Galilee." (Gunnison p. 68.)

Talk about the pope of Rome "opening his mouth in blasphemy"—could he dare to pollute his mouth with such wicked blasphemy without being immediately thrust down to eternal perdition by the insulted powers of his own people? But leaving both the Mormons and church of Rome in the hands of God, my work is only to prove beyond all doubt, or to absolute certainty, that "the abomination" of Dan. 12: 11, was "set up" April 6th, 1830. And to make it impossible that this can be evaded, we have noticed that the Golden Bible, the Book of Mormon, is either the Book of God, or it is not. If it is the Book of God, we have, as noticed on p. 51, the authority of heaven, even the express word of God, for saying that Smith's church is an "abominable . . . abomination," living in the "grosser crimes" of "whoredoms," and it is impossible that this can be evaded; for, as we have noticed, the law was given in that unconditional and irrevocable form which makes it impossible for one of the "righteous branch" to have more than one wife, without giving their god the lie. But if we take the other side: If the Book of Mormon is not the Book of God, then every man on earth and the honest-hearted men and women among the poor deluded Mormons, will be the first to proclaim that Smith's church is indeed "a detestable horrible;" for what a detestable horrible it was for Smith to publish to the world as true that which he knew to be false, and thus deceive so many thousands who, but for this horrid delusion, might have been the disciples of Jesus.

## FOR CHILDREN.

### N o . 1.

Smith's new Golden Bible, the Book of Mormon, is either the Book of God or it is not. If it is the Book of God, then, as noticed from p. 50 to 54, we have the authority of heaven, even the express word of God, for saying that the Mormon church is an "abominable . . . abomination." And this, as we have there noticed, is given in that clear and positive way which all the wisdom of man can never evade. But if it be not the Book of God then what an "abominable . . . abomination" thus to deceive so many thousands of those for whom Christ died. Then whether Smith's church be of God or the wicked one it is impossible to evade this clear point; it is at least an "abomination" and against this "abomination" as noticed from p. 20 to 24, the 1290 years of Dan. 12: 11 are placed, for Smith's church was "set up" on the 14th of the first month.

April the 6th, - - - 1830, from which take  
the - - - 1290 y'rs which are placed ag'st it, and

we have - - - 540; to this date  
add the - - - 1335 of Daniel 12: 12, and we have

the 14th of the 1st mo., 1875, for the day on which "them that sleep in the dust of the earth shall awake." 12: 2.

### N o . 2.

To those who consider well what we have noticed from p. 20 to 24, it will appear impossible that "the daily" of Dan. 12: 11, could have been taken away at a later date than the 14th of the first month.

April, A. D., 540, to which  
add the - - 1290, and we have the 14th of the 1st month,

April the 6th, 1830, the day on which Smith's ch. was "set up."  
And the - - - 45 years which remain of the 1335 brings us to

14th of 1st mo., 1875, when Dan. shall "stand in" his "lot," 12: 13.

### N o . 3.

As noticed on page 23, "the last remains of old Rome ceased

in A. D. 540." Therefore, if, as mentioned on p. 25, this be the "he" to whom Paul referred in 2 Thes. 2: 7, the latest date at which "he" could have been "taken out of the way," is—the year A. D. 540, to which add - - 1335, the duration of "that wicked," (2: 8), and we have - 1875 for the time when "the Lord, "with the brightness of His coming," "shall destroy "that wicked." 2: 8.

#### No. 4.

On p. 24 we noticed that it is impossible that "the surrender of Ravenna" could have been "later than A. D. 540." Then, as noticed on p. 20, the third horn was "plucked up by the roots" (Dan. 7: 8) in—

April, - 540, to which add the 1335 of Dan. 12: 12, and

we have 1875 for the appearing of the Son of Man," 7: 13.

#### No. 5.

With the 14th of the first month, B. c. 426, as noticed on p. 12, Daniel's vision of 2300 years begin; from which take - - 426, the date of the beginning, and

we have - - 1874; but to this we must add - - 1, to adjust it to A. D., which gives the 14th of 1st mo., 1875, for the end when "the holy shall be justified."

#### No. 6.

At midnight on the 14th of the first month, A. D. 65, as noticed on p. 13, Daniel's "seventy weeks"—

or - - 490 years end, from which

take - - 65, the date at which they end, and

we have 425, which, to adjust to B. C.,

add - - 1, and this gives the 14th of the first month,

B. c. - 426, for the beginning; hence the 2300 end at midnight, 1875.

#### No. 7.

if from the - 2300 we "cut off" the "seventy weeks," (p. 6), that is - 490 years, as noticed on p. 14,

we have - - 1810, to which add

the year - - 65, the end of the 490, and we have midnight of

14th of 1st mo., 1875, for the end.

## No. 8.

That the words given in answer to the question, "How long *shall it be to the end of these wonders?*" were "closed up and sealed till the time of the end," (Dan. 12: 9), we have positive proof, for it was understood to be 1260 days. But if the express word of God may be received, that is the strictest literal reading of the Hebrew, this seal is indeed now removed, for, as noticed on p. 15, neither the word "times" nor 1260 days was used, but the express words, as given on p. 16, are "at the time appointed,"

which is - - 2300 "set feasts." From this take - - 426, the date with which they begin, and

we have - - 1874, to which add - - 1 to adjust it to A. D., and we have the feast of the passover, 1875, for the full number of the 2300 "set feasts," and then "all these *things* shall be finished," (Dan. 12: 1), for it is confirmed by the solemn oath of heaven.

## No. 9.

As early as 1854 it was discovered, as noticed on p. 27, that the 42 months' tribulation (Rev. 13: 5) did end before the 19th of May, 1780, from which take the 42 months, or - - 1240 years, which is the longest period possible,

and we have - 540, to which add the - 1335 of Daniel 12: 12, and

we have - - 1875 for the time when "a new song "they sing." Rev. 14: 3.

## No. 10.

The Gentiles, as noticed on p. 27, commenced treading Jerusalem down in the year A. D. 635, and 42 "months," (Rev. 11: 2); that is, - 1240 years, "shall they tread "the holy city "under foot," which gives - 1875 for the end.

## No. 11.

"The woman" of Rev. 12: 6, as noticed on p. 26, commenced being fed in 532, from which the 1260 y'rs are reckoned, and - - 8 years after this she received her [ "wings;" that is, in - 540, which for "times and half a time;"

that is, - - - 1240 years, raised her from the "face of the [serpent,"  
 until - - - 1780, when, her wings being clipped, she fell,  
 and - - - 12 years after, that is,  
 in - - - 1792, they gave her blood to drink.

## N o . 12.

If the leopard beast of Rev. 13: 2 be the same with the little horn of Dan. 7: 21, he did not receive his "power" before the fall of the three opposing powers, when both "times and laws" being "given into his hands," (7: 25), he obtained "power . . . to continue forty and two months," (Rev. 13: 5), commencing with the fall of the third kingdom, in April, 540, as noticed on p. 26; to which add 1240, the 42 months' war, and we have

April, - 1780, for its close, (Matt. 24: 29), to which add the - 95 years which remained of the 13<sup>2</sup>5,  
 and we have 1875.

## N o . 13.

The Christian Sabbath, as noticed on p. 27, begins at the end of 6000 years, from which take - 4126, the year of creation, and we have - 1874, which, to adjust to A. D., add - 1, and we have the year  $\frac{3}{4}$  1875, for the beginning of the Christian Sabbath.

## N o . 14.

Those who love Jesus love to search as to the "time" of His "sufferings . . . and the glory that should follow," (1 Peter 1: 11), "which sufferings" commenced with His birth, for even then they would "destroy Him." "The commandment," as noticed on p. 5, went forth, "in B. C. - 488, from which take the 69 weeks of Dan. 9: 25, that is, - 483 years, and for beginning of this sufferings we have B. C. 5, which, taken from - - 30, His age at baptism, (Luke 3: 23), leaves - 25, this adjust to A. D. by adding - 1, and, for the beginning of His ministry, we have A. D. 26, from which He ate 4 passovers,

then add - - 4 years, and for the end of His sufferings  
 we have the yr. 30, which if taken  
 from the - - 434 years of Daniel 9: 26,  
 leaves - - 404, which, to adjust to B. C.,  
 add - - 1, and for the 32nd year of Artaxerxes (p. 9),  
 we have b. c. 405, therefore for the beginning of his reign  
 add - - 32, and for his first year  
 we have b. c. 437. If, from this we  
 take - - 11, we have for his 12th year, (p. 12),  
 b. c. - - 426, which, taken from  
 the - - 2300, the length of the vision, (p. 10),  
 leaves - - 1874, which, to adjust to A. D.,  
 add - - 1, and for "the glory that shall follow" (1 Pet. [1: 11.  
 we have - - 1875, for then "the Son of man" shall receive  
 "glory and a kingdom." Dan. 7: 14.

## No. 15.

If from the 2555 years of Israel's chastisement  
 we take b. c. 681, the date of its beginning, (p. 24),  
 we have - 1874, to which  
 add - - 1, and for the end  
 we have a. d. 1875.

## No. 16.

The 2555 years of Israel's bondage, as noticed on p. 25,  
 commencing in the same year, b. c. 681, ends in 1875, the year of  
 release, when the people of God shall return home.

## No. 17.

As noticed on the same page, (25), the "seven times" which  
 measure the duration of the kingdoms of this world end in 1875.

## No. 18.

Then Jerusalem will cease to be trodden down, p. 25. These  
 "times" were not understood eighteen hundred years ago, but if  
 "ye shall receive power after that, the Holy Ghost is come upon  
 you," (Acts 1: 8), Paul could well say, "But of the times and  
 the seasons, brethren, ye have no need that I write unto you."  
 1 Thes. 5: 1).

## No. 19.

The great jubilee passover occurred in the 18th of Josiah,  
 B. C. - - - 583, from which (see p. 28)  
 take - - - 7 yrs. for the "seven days . . . unleavened bread,"  
 and we have 576 for "the Sabbath," (Lev. 23: 15); from this  
 take - - - 1, and for "the morrow after the Sabbath,"  
 we have - - - 575, from which the Sabbath of "Sabbaths,"  
 that is - - 2450 years, "shall be complete" to the 50th,  
 which gives 1875, and if to adjust to A. D.,  
 we add - - 1, we have "the first day of the first month,"  
 A. D. - - 1876, "the second year" after the appearing of  
 Christ, the very day on which was set up "the tabernacle," "the  
 second year" after Israel's release from Egyptian bondage.  
 (Ex. 40: 17).

## No. 20.

The 70th jubilee, as noticed on p. 29, brings us to the great  
 antitype, and in 70 jubilees  
 there are 3430 years, from which  
 take - - 1563, the year of the first jubilee, and  
 we have - - 1867, which, to adjust to A. D.,  
 add - - - 1, and for the beginning of the antitype  
 we have - - 1868, to which  
 add the - - - 7 years called for in the type, (p. 29),  
 which gives 1875, and "in the year of this jubilee ye shall  
 return every man unto his possession." (Lev. 25: 13). See 21  
 on p. 30.

## No. 21.

For an express thus saith the Lord for Israel's returning home  
 in the jubilee, see 17 on p. 29, but for this explained in full, see  
 our tract on this subject.

## No. 22.

A jubilee of jubilees, as noticed on p. 30,  
 is - - - 2401 years, from which  
 take - - - 534, when the land "kept a Sabbath," (p. 29), and  
 we have - - 1867. Then, like No. 20, this also gives 1875 for the  
 time when Israel with Abraham will come in possession of "the  
 land." See 22 on p. 31.

## No. 23.

In A. D. - 1453, "the 6th angel sounded" and continued - 386 years, (see p. 30), to - - - - 1839, and if for the time called "quickly," (Rev. we add - - - 36 yrs., which is long for "quickly," [11: 14], this gives - 1875, for the seventh, (11: 15), and "last trumpet," (1 Cor. 15: 52), of "the jubilee." See p. 31.

## No. 24.

If from the first sign or darkening of the sun, (Matt. 24: 29), in - - - 1780, we reckon "this generation," (24: 34), or - - - 100 years, the latest limit is - - - 1880, but from this we must take - - - 5, for the 4th watch cannot reach beyond - - 1875, as noticed on p. 8, of "the Morning Watch."

## No. 25.

If, as noticed on p. 14, that "feasts" observed in commemoration of the passover has to the hour reached its antitype, will not the antitype of the passover also be reached on time?

Then Christ must appear at midnight of the 14th of the first month, and from the passover of B. C. 426, as noticed in No. 8, the 2300 "set feasts" of the passover end in 1875, and at midnight the antitype is reached, as noticed in No. 6.

We have been talking to children, but now I appeal to the wisdom of the wise: Let men of deep and serious thought think again. Then tell us, How does it happen that, like the work of God, all of the prophetic dates of the Bible with all the types and shadows, thus forming such a sublime harmony, do thus centre in 1875. Could mortal man have thus arranged those prophetic dates, or can it only be the work of chance? It is either chance or design. If impossible that it can be chance, then it is design; and if design, it is the design not of man but of God; but if the design of God, what can be the object if not to give the time of the appearing and kingdom of Christ? and if from the beginning of creation to the end of eternity, it is impossible to find another year in which all of those dates, types and shadows can be made thus to centre, is not this 1875 "the time appointed?"

That the object of Daniel's vision is to exhibit those powers which bare rule over the people of God from the fall of the

kingdom of Israel to its restoration all admit. That the fourth universal kingdom seen in the vision has fallen or is now in its divided form none deny. That the fifth universal reign exhibited is the kingdom of Christ all admit. That according to the vision (dates excepted) the fifth kingdom is now due no man can deny. But if the object of all authors in giving dates is either to deceive or to give the definite time, why should Daniel be an exception to this rule? That Daniel's prophecy as to the rise and fall of the four universal kingdoms has to the letter been literally fulfilled all admit. That his 69 weeks to the Messiah, the Prince, his 62 to the time He was "cut off," the 70 determined upon his people and holy city, and the 1290 years to the "detestable horrible," have been fulfilled to the very day no honest man can deny. But if when other people every time tell us the truth we suppose that the object is not to deceive, why should we doubt the words given in answer to the question, "How long the vision?" If that for which we only had Daniel's word without the solemnity of an oath, we now see and know is literally true, why may we not have faith to believe that which is confirmed by the most solemn oath of heaven?—I mean the answer to the question "How long *shall it be to* the end of these wonders?"—if that for which we have no promise that any man on earth should ever understand, we now do not only understand, but see and know that it was fulfilled even to the day—(I mean the 69, the 62 and 70 weeks, and the 1290 years)—why should we suppose it impossible to understand that for which we have the express word of God, saying, "the wise shall understand?"

But while my prayer is, Lord, increase my faith, my fear is, the mistakes of our method of reckoning. Then I would look again, examine closely, and see if it is possible that there can be a mistake. But if the only safety is to keep close to the express word of God, the reader will pardon me for preferring the strictest literal reading of the Hebrew, as given on p. 17, according to which the "detestable horrible" cannot be set up until 1290 years after "the continual" is "taken away." Then if there is the mistake of a single day, it must be a mistake of not less than 43 years, for since the 6th of April, 1830, we find no "detestable horrible . . . set up" against which the 1290 years may be placed. Or even if in coming time there ever should be another "set up," how could the 1290 reach it? for if we examine carefully that which is given from p. 20 to 24, it would appear impossible that

they can be reckoned from a date later than A. D. 540. Then can there be the mistake of a single day?

The 2300 "set feasts," commencing with the feast of the passover, B. C. 426, cannot be moved a single day unless a full year, for that feast returns but once a year. But it cannot be moved a year unless seven full years; for the 32nd year of Artaxerxes, as noticed on p. 9, is fixed to the third year of the cycle of seven, which comes round but once in seven years, and the 62 weeks, to the cutting off of the Messiah, being fixed against that year, this would throw the crucifixion seven years lower, that is, down to A. D. 37, which cannot be done, for Tiberius died on the 22nd of January, 37, and before his death Pilate left the land of Judea. Also, on p. 50, at the year 426, we noticed that the 12th year of Artaxerxes cannot be moved a single year lower. Then, how is it possible to move the 2300 "set feasts" of the passover a single day later? Indeed, if "the men of learning," as noticed on p. 18, were not mistaken as to "the signal" of their ruin, the 2300 cannot reach one hour later than the 6th, or midnight of the 14th of the first month, 1875.

The 42 months three times given, as noticed in Nos. 9, 11 and 12, must end before the darkening of the sun on the 19th of May, 1780. And it is impossible that the antitype of the 70 jubilees can reach beyond 1875. Neither can the antitype of the great jubilee passover be moved a day later, unless 49 full years, which cannot be done, for this, as may be seen by reference to p. 67, would throw the birth of Christ 49 years lower. Moses' seven times and the seventh year release, being reckoned from the 6th year of Hezekiah, cannot be moved a year later, unless seven full years, for his 6th was a Sabbatical year which comes round but once in seven years. But his 6th year being, by astronomy, fixed to B. C. 681, so far from seven, it cannot be moved a single year. On p. 62 of the Sealed Book of Daniel Opened, we noticed that if there is the mistake of a day as to the time Israel left Egypt, it must be a mistake of at least 196 years. Then have we not proved the world 6000 years old in 1875. But if we have found the year of the appearing of Christ, we have found the day, for both the antitype of the passover and the 2300 "set feasts" give not only the day but even the very hour. Then, to the man of real solid faith in God, if Christ comes one hour before the appointed time, He will "come in a day when he looketh not for him, and in an hour that he is not aware of." (Matt.

24 : 50). But Paul, at least, thought that the faithful saints of God were not "in darkness, that that day should overtake" them "as a thief." (1 Thes. 5 : 4).

It may be said that Paul was mistaken, and that we are only following "cunningly devised fables." Yet one point is clear: Whether Christ comes in 1875 or not, the great time question will then be forever settled; for if all the prophetic dates of the Bible end there, where can be the authority for preaching time again? I admit that there is room for controversy as to whether the 42 months, given in No. 10, are to be reckoned from the beginning of the war in A. D. 635, or from the building of the Mosque in 637. This, then, may admit of a mistake of two years. But, if out of the 25 reasons given for the appearing of Christ in 1875, this is the only one in which it is even possible that there can be a mistake of a single day, should not the harmony with every other prophetic date prove that we have this also correct?

For those who cannot give every part of the subject that close investigation necessary in order to see and know the immovable firmness of the foundation on which our position rests, we may here give an example of that continued and unbroken method of reckoning which will enable all at one view to see that all being linked together is as an endless chain when placed round a wheel —for if we move one date we must move all; if we securely fix one date we fix all—as if with a nail in a sure place you fasten one link in the chain, you securely fix all. Our method of reckoning is according to the example in No. 14, but, as I am not now talking to children we may, for brevity's sake, only give the interval, which will leave the careful reader the necessity of the use of a pencil. Then we will commence with the second Ptolemy, the beginning of whose reign is fixed to the first year of the 124th Olympiad, b. c. 284, (Prideaux v. 2, p. 16), from which take the 39 years given him by Josephus and the 25 years during which the 3d Ptolemy reigned, and for the reign of the 4th Ptolemy we have b. c. 220, to which add the 338 years, given on p. 4, and we have b. c. 558 for the captivity. From Jeremiah 28 : 1, we learn that the captivity commenced in the 4th year of the cycle of seven, and from chap. 34 : 10 we learn that the 10th year of the captivity, b. c. 548, was a Sabbatical year, which prove that we are not mistaken as to the correct year —for, if a mistake at all, it must be a mistake of seven full years.

If to this 558 we add the 212 years, given on p. 37, we have b. c. 770, from which take the 15 years which, as noticed on p. 36, bring us to the 41st year of Jeroboam, and we have b. c. 755, the year so clearly fixed by a total eclipse of the sun ☽, as mentioned on p. 36, and now from 755 take 74, the interval between this and the 6th year of Hezekiah, as given on p. 37, and we have b. c. 681.

It will be noticed that this interval of 74 years is not only Bible time but the undoubted authority of three authors, as given on p. 37, which enables us, by the eclipse of the sun ☽ recorded by Amos, to fix the 6th year of Hezekiah to the year 681, and then again, independent of this, as noticed on pp. 37 and 38, we have fixed it to the same year by four eclipses of the moon ☽ ☽ ☽ ☽, and since, as mentioned on p. 38, Hezekiah's 6th year was a Sabbatical year, it would appear impossible that we can be mistaken in fixing it to b. c. 681, for this Sabbatical year comes round but once in seven years. If from 681 we take the 123 years, given on p. 37, for the interval between the 6th year of Hezekiah and the captivity, we again have b. c. 558, and thus, with what we called the links in our chain or the undoubted authority of those three authors, we can by one eclipse of the sun ☽, and four of the moon ☽ ☽ ☽ ☽, prove that to be the year of the captivity which, commencing, as we noticed, in a 4th year, would appear to make it impossible that there can be the mistake of a day, for the fourth year comes round but once in seven years, and now as an additional proof we find another eclipse of the sun ☽ in the 9th year of the captivity. Then, as noticed on p. 39, the captivity commenced on the 14th of the first month, b. c. 558, from which take the 70 years given by Jeremiah, (29 : 10), and for the end we have the 14th of the first month, b. c. 488. That Jeremiah is correct as to this interval of 70 years we have the undoubted authority of five additional authors, given on p. 40. Then we have one continued chain of Bible authority for the interval from b. c. 755 down to the end of the 70 year's captivity, which enables us by two eclipses of the sun ☽ ☽ and four of the moon ☽ ☽ ☽ ☽ to fix the end of the 70 years' captivity to the first of Cyrus, b. c. 488; that is his first over Babylon, from which time he reigned seven years, 29 in all, and his father 19, which gives b. c. 523 for the seventh year of his father Cambyses, at which time occurred the eclipse of the moon ☽, given on p. 41. Then, if Clement is correct in giving Cambyses 19 years, and Herodotus is not mistaken in supposing that Cyrus reigned 29,

we can by this eclipse alone, independent of all other authorities, fix the 23d year of Cyrus to B. C. 488, which 23d was his first over Babylon, at which time he sent the Jews home. (Ezra 1: 1). The next year they commenced building, (3: 8), and the year after, that is B. C. 486, Darius Hystaspes was by Cyrus slain and, as mentioned on p. 48, "the building was impeded on account of the death of Darius Hystaspes." Then, Darius Hystaspes was slain in the second year after the Jews returned home, whose reign being clearly fixed by two eclipses of the moon ▷▷, as noticed on p. 42, all authors on chronology are agreed in placing his death in B. C. 486. Therefore, independent of all other authorities, the two eclipses of the moon ▷▷ which fix the death of Darius Hystaspes to the year 486, do as clearly fix the first of Cyrus to B. C. 488, and that which prevents the possibility of the mistake of a single year is the 70 years' captivity, which end with "*the going forth of the* word for the return and to build Jerusalem" in the first year of Cyrus, for the beginning of the 70 years being limited to the 4th year of the Sabbatical cycle, makes it impossible that there can be the mistake of a single year as to the reign of Cyrus, or end of the captivity, unless it be a mistake of at least seven full years.

But we may yet give another proof. On p. 35 we noticed that the 4th year after the Jews returned home was a jubilee. And the 30th year of the cycle of 49, by which Ezekiel dates his writing, (Eze.1: 1) proves that the 18th year of Josiah was another. And all that is necessary to satisfy a lover of truth as to the proper location of the jubilee is to read carefully our tract on this subject, called The Time of The First Jubilee, and then use every effort in his power to detect the errors, or move its location to another year. At least, this satisfied me, for I found it impossible to move it seven years lower so as to have its location in 1875 instead of 1868. But now I find that even if I could have moved its location seven years lower, it would have only created confusion, for then the jubilee trump could not begin to sound until six months after the appearing of Christ, which can never be reconciled with the words of Paul, given on p. 30. But to let its location remain where God in His wisdom has placed it, that is, in 1868, I now discover the most perfect harmony of every jot and tittle with all of the prophetic dates, types and shadows. Therefore, for the future, without the least effort on my part to move a single prophetic date, leaving the location of all in the

hands of God, my only effort shall be to learn, to know, where He has placed them. And if the location of the jubilee is immovably fixed, thus making it impossible that there can be the mistake of a single year, either as to the first of Cyrus, or birth of Christ, unless it be a mistake of at least 49 full years, this enables us now by the clearest and most undoubted astronomical demonstration, even by two eclipses of the sun ☀, and seven of the moon, ♦ ♦ ♦ ♦ ♦ ♦, to fix the first of Cyrus to B. C. 488, and the birth of Christ to B. C. 5.

Having thus clearly, even to absolute certainty, fixed the time of the birth of Christ, the 30 years given by Luke fixes the date of His baptism to A. D. 26, and the four passovers, mentioned by John, gives A. D. 30, the earliest date possible, for the crucifixion. Then, as noticed on p. 9, the 32nd year of Artaxerxes could not have been earlier than B. C. 405, and that it could not have been later, by reference to our table of fixed dates, p. 35, it will be seen that the reign of Xerxes is fixed to B. C. 460, by two eclipses of the sun ☀, and by the Parian Chronicle in four different ways. If from 460 we take the 21 years of his reign, we have B. C. 439, which wants two years to reach the year 437, from which Nehemiah reckons the 32 years which he gives to Artaxerxes. This interval is filled by the reign of "Hystaspes, the second son of Xerxes." But, says Prideaux, he was slain by Artaxerxes in the second year after the death of his father. Then, by the Parian Chronicle and the two mentioned eclipses of the sun, we fix the first year of Artaxerxes to B. C. 437. This is in harmony with the clear proof on p. 50, that his 13th year could not have been later than B. C. 425. Then, if his 32nd year, as noticed on p. 63, is clearly fixed to the 3d year of the cycle of seven, we are now enabled to prove, even to absolute certainty, that his 12th year was B. C. 426.

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DEFINITE TIME.—We wish here to call the attention of those who have lost all confidence in definite time to two points which they do not consider. First, as noticed in our Morning Watch, a disappointment was necessary in order to the fulfillment of the 25th chapter of Matthew; and second, that in all the time-moves 1875 is the only point at which any man ever has, or ever will again, even claim to make all the prophetic dates of the Bible, with all of the types and shadows, centre. But if it is the universal opinion of all that the best reason ever offered for definite time was that of 1843, we may here expose its want of Bible authority. First, the 2300 days, instead of being reckoned from the beginning of the vision, or pushing of "the ram," commenced in the seventh of Artaxerxes, a time when, so far from pushing either against Daniel's people or other nations, was a time of "perfect

But that which, as a nail in a sure place, secures this point as immovably fixed, is that of being placed against the day of the crucifixion, which, by the light of astronomy, is found to be the 6th of April, A. D. 30. To make this clear we here give a table exhibiting the day of the passover from the earliest to the latest date at which it is hardly possible that the crucifixion could have occurred:

					Caiaphas' 9 years.
A. D. 29 . . .	April 17 . . .	Sunday . . . . .			6
" 30 . . .	" 6 . . .	Thursday . . . . .			7
" 31 . . .	March 27 . . .	Tuesday . . . . .			8
" 32 . . .	April 14 . . .	Monday . . . . .			9
" 33 . . .	" 3 . . .	Friday . . . . .			

With this table before us, all that is necessary, in order to find the year of the crucifixion is to know the day of the week. If Thursday, then it was on the 6th day of April, A. D. 30. If Friday, then it was the 3d of April, A. D. 33. But to say that it was on Friday is to charge our Lord with an untruth, (Matt. 12: 40), for we here want, at least, 12 hours to reach the third night. In defence of the word of Christ, we have on p. 186 of the Sealed Book of Daniel Opened, proved by 24 texts of Bible authority that the crucifixion was on Thursday. Indeed, so far from Friday, even on Thursday we can have but three nights, two days and about two hours, for we cannot get more than about two hours of the time on Thursday. But that our Lord did not mean full days is clear, for He tells us positively that He should rise "again the third day." Then the idea is as we speak of being at church three days when we were there but one hour in each day. And there can be no doubt about this, for Luke points out the day of the week as clear as if he had said Thursday, for Friday was the first day after, Saturday the second, and Sunday "is the third day since these things were done." (Luke 24: 21).

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peace;" (Ezra 7: 12); and, though Daniel's express words are: "before whom there were three of the first horns plucked up by the roots," they commenced the 1335 days—32 years before those kingdoms were subdued. And as they placed the 70 weeks against the 3d of April, A. D. 33, and the 1290 days against the 10th of February, 1798, the latest date to which they could extend the 1335 was the 10th of February, 1843, and the 2300 to the 3d of April, 1848. But, strange to tell, the great time-move was the 10th day of the seventh month, 1844, a year and six months after the end of their dates; and, so far from being the year of jubilee, 1844 was not even a Sabbatical year. As to those later time-moves, during which they assumed the authority even to cut 30 years off of Daniel's 1290, they are unworthy of notice.

Having thus found the day of the week, the above table gives the year; at least, I know of no author, either ancient or modern, that, for the time of the crucifixion, gives a date later than A. D. 33. Indeed, this is later than it is hardly possible that it could have been, for, according to Josephus, the passover at which Caiaphas (Matt. 26: 57), was "deprived of the high priesthood," was before or not later than the 20th of Tiberius, A. D. 33. (Ant. b. 18, c. 4, secs. 3, 6). Dr. Clarke gives Caiaphas 9 years, ending with A. D. 32, as given at the left of the above table. If he is correct in this, then the crucifixion could not have been later than the year 32. The date given by early writers is the 202d Olympiad, and during these four years the only paschal full moon that occurred on Thursday was on the 6th of April, A. D. 30—the very day and year given by him who is undoubtedly the best authority outside of the Bible, I mean Clement, as mentioned on p. 5.

This is an important point, for if we have found the day and year on which Christ died, then we have learned to know the day and year on which He will come again. And all that is necessary in order to know that it is impossible that we can be mistaken (see p. 63), is to know that when "all Judah" brought "the tithe of the corn," (Neh. 13: 12), it was in obedience to the law by which they were limited to the third year for the time at which to "bring forth ALL the tithe," (Deut. 14: 28), for "the third year . . . is the year of tithing." (26: 12). Indeed, after much mature deliberation, with the most careful and close investigation, I now feel safe to say, that with what we call the endless chain, the golden links of God's own word, those prophetic dates are so interwoven, as parts of one solid frame work, as to make it impossible, yea, easier to move the world, the earth on which we live, than to move those prophetic dates a single year lower without breaking a link in the chain, or doing violence to the word of God. Then did not Habakkuk truly say, "the vision is yet for an appointed time, but at the end it shall speak and not lie." And that which it does now "speak," even under the solemnity of an oath, (Dan. 12: 7), affirming by the authority of "Him that liveth forever," is "that there shall be time no longer. But in [1875] the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished," (Rev. 10: 6, 7), "for, at the time appointed, [in 1875] the end shall be." (Dan. 8: 19). And the flood of light now thrown around those prophetic dates being all that the man of faith could

wish or desire, and ten times more than he ever expected, leaves none in the dark except those who "willingly are ignorant," (2 Pet. 3: 5), for we have living witnesses who can testify to the correctness of the date at which was "set up" "the abomination." And even if God had not, by placing the 1290 years against the very day and hour \* on which Smith's church was "set up," thus told us plainly or made it clear that this and no other can be "the abomination" of Dan. 12: 11, we would yet be limited to that, for it is impossible to find anything else that can answer to the express word of God, the strict literal reading of the Hebrew, as given on p. 17.

To omit the prefix ה "until" is not only to do violence to the word of God, but to make it impossible to find a place for the 1290 years. (See p. 22). But if we let it remain where God in His wisdom has placed it, then "the abomination" cannot be "set up" "until" 1290 years after "the daily" is "taken away." For in Dan. 12: 11 the prefix ה is undoubtedly used in reference to "time." And when used in reference to "time," Gesenius gives as the one only meaning, "*to or until.*" (p. 17). In proof that he is correct in this, we could give many Bible examples, (p. 20), such as Dan. 12: 12, where the same prefix is rendered "to" and if all admit that the idea here is to come "to" the last end of the 1335 days, should not the same prefix convey the same idea in 12: 11? Indeed, the Hebrew here is clearer than in v. 12th, for there it is only ה "to," but in v. 11th it is ה, *even until.*

That Daniel in 12: 11 had no reference to the church of Rome would appear from the word "set up," for if from the Apostolic age to the present day, that church has continued with one unbroken succession, how can there be another date at which it was "set up?" Paul, in reference to that church, used words just the reverse, that is, "a falling away," (2 Thes. 2: 3), by which "that wicked" was not "set up," but "revealed." (2: 8). But if Daniel meant the Mormon church, he has properly used the word

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\* In 1829 the first day of the Jewish year commenced on the evening of the 28th of September, to which add 6 lunations, and we have the evening of the 24th day of March, 1830. Therefore, whether we reckon from the New Moon of September, as do the Jews, or give the true time of the New Moon of March, we have the 7th of April for the 14th of the first month in 1830, commencing Tuesday evening, the 6th of April, 23 minutes after 6 at Jerusalem, at which time it was 6 minutes after 11 o'clock in the morning of the 6th of April at Manchester, New York, (p. 21); therefore Smith's church was "set up" on the 14th of the first month.

"set up," for, at the end of the 1290 years, even on the same day there was "set up" "a detestable horrible," which in heathen idolatry has outstripped the church of Rome, for she would be ashamed of that old heathen custom the offering of human sacrifice, "the shedding of a man's blood, for the remission of his sins." But the Mormons, so far from being ashamed of this heathen custom "under" which "many" of their brethren "have been sacrificed," even preach and publish it in their papers as "SOUND MORMON DOCTRINE." (Beadle p. 303).

The pope of Rome spoke "great words" in claiming to be infallible. But what is this in comparison to the more exalted claims of Brigham Young who, not satisfied with the honor of being called god, claims to be "ELOHEIM or HEAD GOD?" (p. 486).

The sale of indulgences by the pope of Rome is regarded as the most wicked crime ever known on earth. But the Mormons, outstripping the pope, say that "God has always rewarded his distinguished saints with special privileges such as would be wrong for sinners, but by revelation made harmless to the good." (Gunnison p. 119). This is indulgence by wholesale, but the pope of Rome sold only by retail. The church of Rome assumed the authority to slay her heretics. But, if the wicked crimes of the Mormons are all "made harmless" by their wholesale indulgences, their cruel bloodshed and most horrid murders could, with impunity, extend to their neighbors, (Gunnison p. 122), strangers, and travelers. (Beadle p. 177). But the wholesale indulgence of their prophet, Joseph Smith, was too intolerable to be borne even by his own brethren, for his indulgence in adultery, "licentiousness, drunkenness, and tyranny" cost him his life, for "This it was that commenced the quarrel which ended in his arrest and death." (Gunnison p. 127). That is, "many influential and talented" Mormons "finding themselves deceived . . . deserted his standard" and commenced "detailing the most offensive debaucheries on the part of the prophet." (p. 122). And if no ordinary crime could excite peaceable citizens into such an enraged mob as to break open the jail to slay one who had been imprisoned "for treason," this tells the story as to what the Mormons call "a martyr." And it is true Smith died like a man, a true martyr to Mormon indulgence. But, so far from a martyr for Christ, as bidding defiance to the laws of heaven, even the last act of his life was open rebellion to God; for, as if treating with contempt the command-

ments of Jesus, "put up . . . thy sword," (Matt. 26: 52), "resist not evil," (5: 39), to slay those whom we are commanded to "love," (5: 44), he fired his revolver again and yet again. Then, tell me now, If "he that saith I know him and keepeth not his commandments is a liar and the truth is not in him," (1 John 2:4), how can Smith be a martyr for Christ? But, if as Christians say, "the union of Church and State is anti-christ," then Smith was a false prophet, (Matt. 24: 24), for, not satisfied with his "complete absorption of the State in the church," (Beadle p. 302), he used every effort in his power to obtain the Presidential chair at Washington. And the Mormons, so far from being ashamed of this anti-Christian spirit in their prophet, they say that if "he had lived for the next trial after, he would have been elected." But those "great words against the Most High," which the Mormons speak, being too daring, blasphemous, and horribly wicked to mention here, I shall for this only refer to p. 43 of J. W. Gunnison's History of the Mormons.

It is quite unpleasant thus to expose the wickedness of the Mormons, but if we are commanded to "write the vision and make it plain upon tables," that all may know what "it shall speak and not lie," how could we avoid the necessity of raising the veil enough for men to see and know that Mormonism, if not the most "detestable horrible" ever known on earth, is at least "the abomination" of Daniel 12: 11? for if it is clear that this "abomination" was "set up" on the 6th of April, 1830, then it is clear that "the vision," though once "closed up and sealed," now speaking forth by the authority of "Him that liveth forever," proclaims the glorious appearing of Christ on the 14th of the first month, 1875.

The 2300 years end at midnight of the 14th of the first month, which, according to the true time of the New Moon, is the evening of the 19th of April.

At Jerusalem, . . . April 19th, 12 hours, evening.

At Boston, Mass., " 19th, 4 h. 55 m., afternoon.

At Philadelphia, Pa., " 19th, 4 h. 38 m., afternoon.

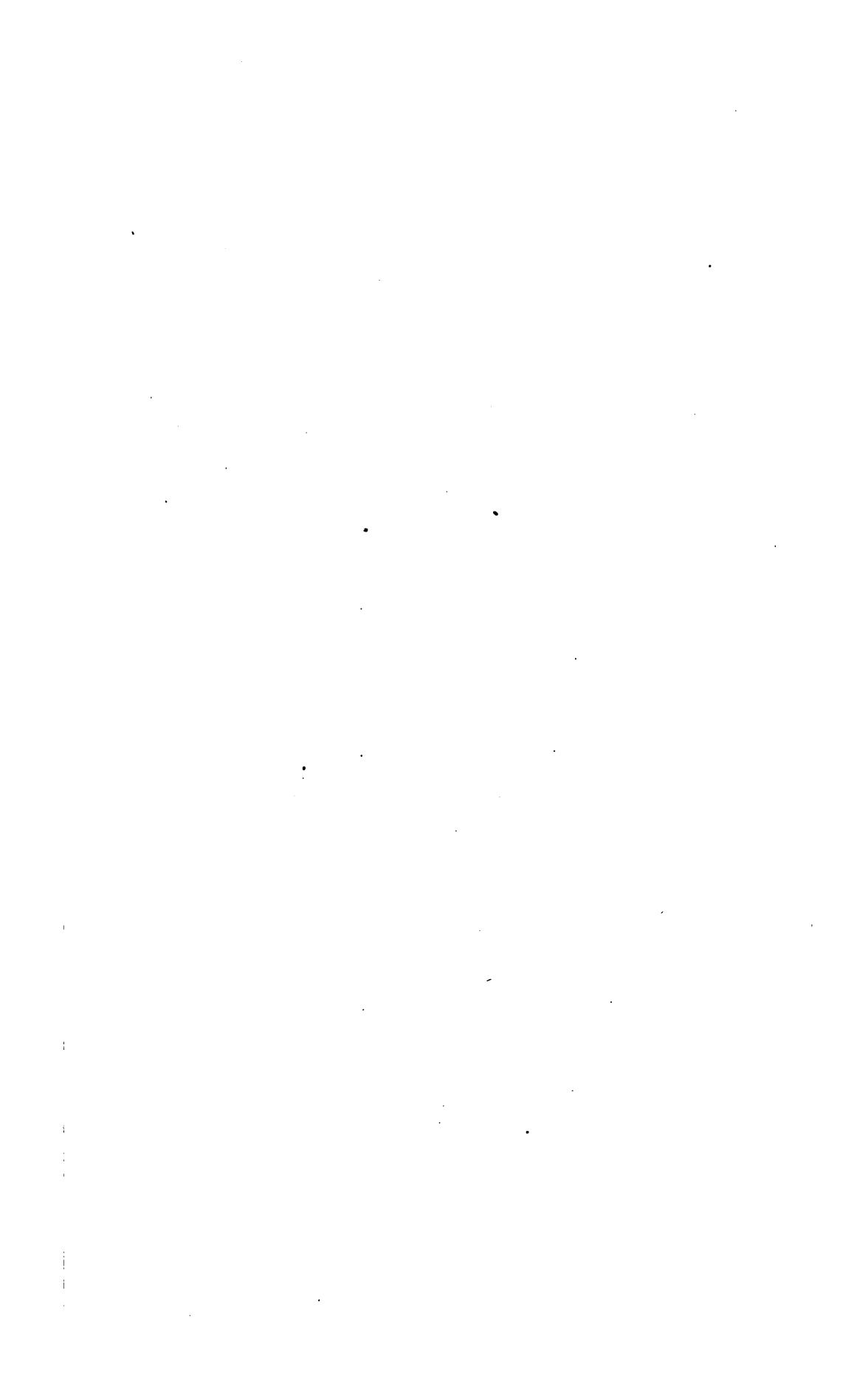
At Charlottesville, Va., " 19th, 4 h. 25 m., afternoon.

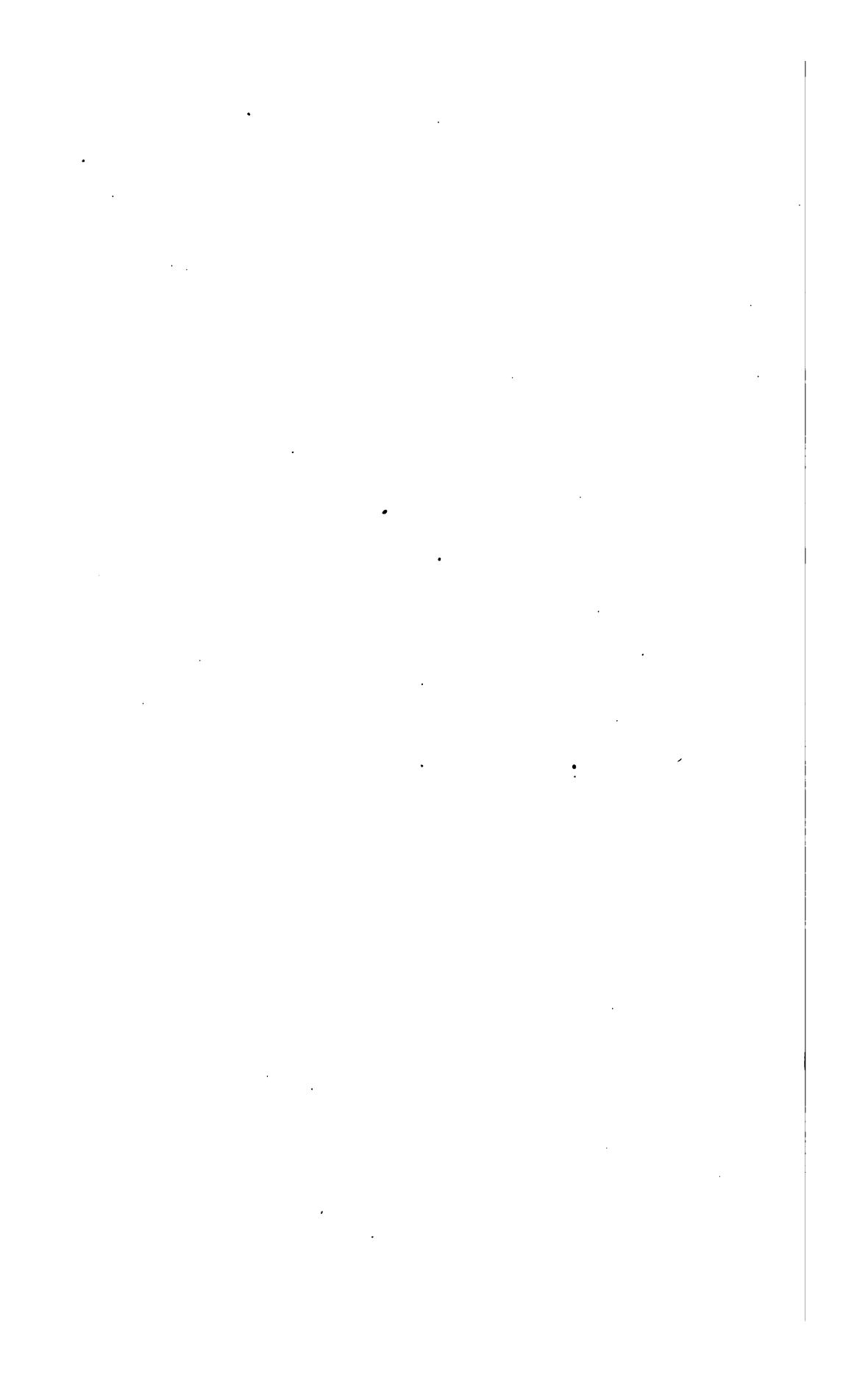
According to Jewish time, the same hours, but one day later, that is, the 20th of April.

We do not wish it understood that all of the Mormons indulge in the wicked crimes and false pretensions of Joseph Smith and Brigham Young, for among those who are deceived by the "great signs and wonders" exhibited by those "false prophets," (Mat. 24: 24), are to be found many good, honest lovers of truth, believing with all their heart that they have the spirit of Christ. But instead of trying "the spirits" (1 Joh. 4: 1) by the word of God, they, like the Quakers and too many other good, honest-hearted people, "measuring themselves by themselves," (2 Cor. 10: 12), try the spirits by their own feelings, saying: "We know it, for the evidence is revealed within us." But in public speaking they give us the truth, for they "preach the word;" and in this even the Mormon preachers condemn Joseph Smith, their prophet, as "a thief and a robber;" for they say: "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." Indeed, they make this point clear, for Christ having promised salvation on the condition of faith and baptism, (Mark 16: 16), the apostles did not only preach baptism for the remission of sins, (Acts 2: 38), but added: "If any *man* preach any other gospel . . . let him be accursed." (Gal. 1: 9). And then, to prove that nothing short of immersion is baptism, they say that Christ was dipped in water, and he that "climbeth up some other way, the same is a thief and a robber." (Joh. 10: 1). Thus they preach the truth. But they fail to notice that in this they condemn not only their prophet, but the whole Mormon church as thieves and robbers; for, unfortunately for them, Smith, on whom they lean for authority, being ignorant of the true apostolic mode of baptism, borrowed the Baptists' new mode of immersion, invented by Thomas Munzer, in March, 1522, not as the original institution of Christ, but only to avoid the necessity of having anything in common with the Catholic church. And it is impossible for that which was unknown on earth before the year 1522 to be "the door into the sheepfold" through which Christ and the first Christians entered the church of God. We are not dependent on history for this, for if "He that came by water," (1 Joh. 5: 6), thus, through the ordinance of baptism, entered "into the sheepfold," before he was buried, in the institution of the immersion, by which we are "planted to gather in the likeness of His death," it is impossible that he who is dipped but once can, by the ordinance of baptism, enter with Christ through "the door into the sheepfold," before he is "buried with Him by baptism into death." Hence the necessity of the three immersions

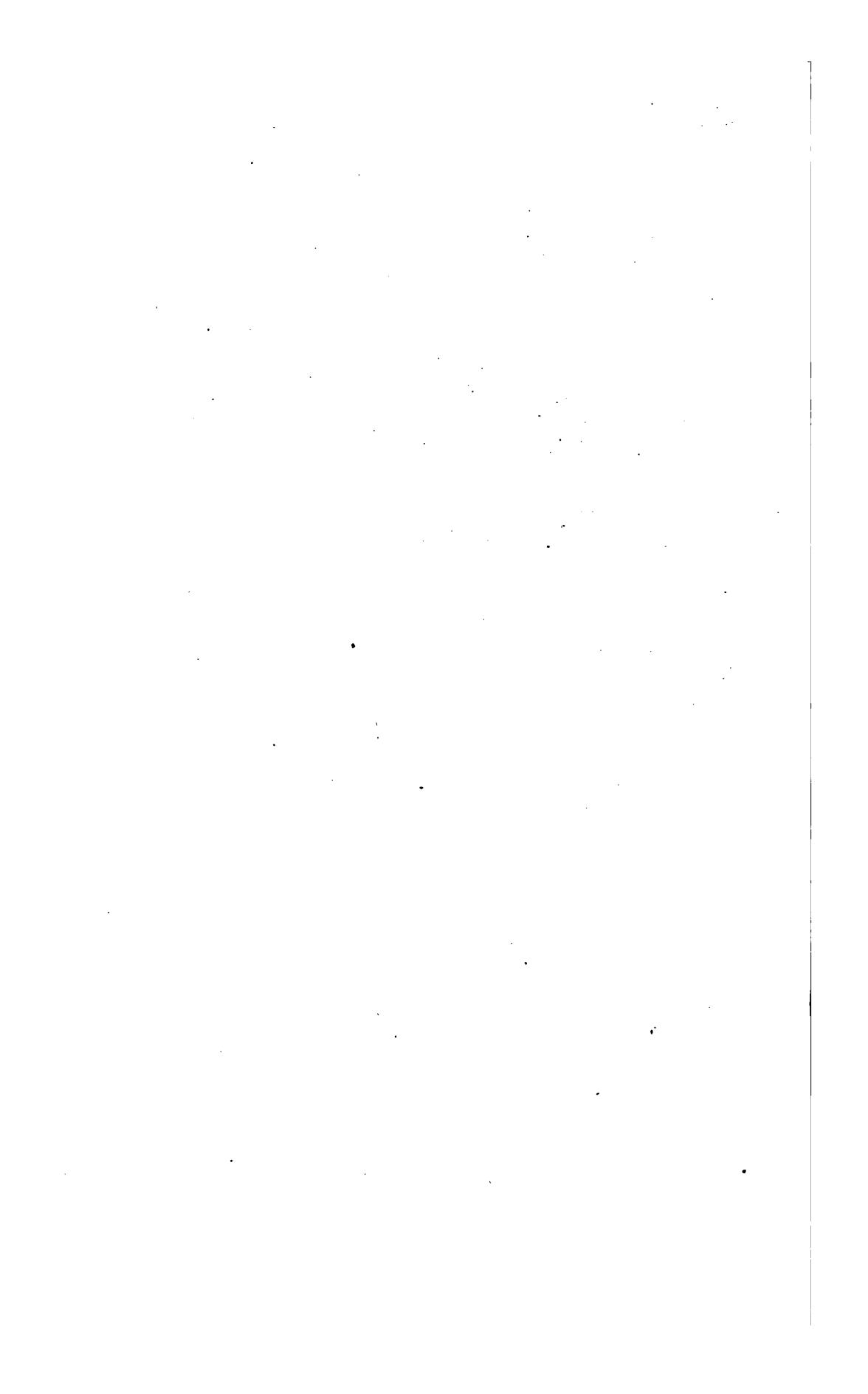
so positively called for in the commission of Christ. In obedience to which we must, by the baptism unto the Father and the Son, first enter with Christ through "the door into the sheep-fold," before we can be "buried with Him," or baptized to the guardian care of that holy spirit "that raised up Jesus from the dead." Therefore, if we had no other means, we could, by the ordinance of baptism alone, prove Smith a false prophet; for we are prepared to meet the world on this point, or prove, even to absolute certainty, that the apostolic mode of baptism was trine immersion. Indeed, if neither Peter, (Acts 2: 38), Philip, (8: 16), nor Paul, (19: 5), in baptizing those whom John had once baptized, used the Gentile formula, given in Mat. 28: 19, the apostles either dipped three times or were in open rebellion to their God. But so far from rebellion, such was their love and reverence for the word of Christ, Peter could not disobey his Lord even as much as to "pray" (Mat. 6: 6, 7: 24) in the presence of an unbaptized person, though an humble believer in Jesus.

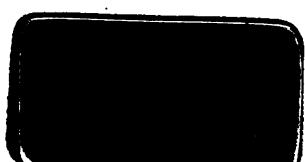
We have also proved that, in observing the Lord's Supper, the first Christians, "deviating in no respect," continued to follow the example of Christ, both as to time and manner, down to the falling away. But here Smith again exposed his ignorance in adopting the modern idea of supposing that a crumb of bread and a sip of wine, used at times of their own choice, can be the Lord's Supper. And, though both Christ and His apostles taught the ordinance of feet-washing as such an indispensable essential to salvation, that even those who had "diligently followed every good work," (1 Tim. 5: 10), and were "clean every whit," (Joh. 13: 10), could, without submitting to this, have "no part with" Christ, (13: 8), Smith and his church, rather than stoop to this "door," prefer climbing "up soine other way." But as none but the serpent was wise enough to know that God told an untruth when He said, "thou shalt surely die," (Gen. 2: 17), so if "rebellion is as the sin of witchcraft," (1 Sam. 15: 23), none but those who "by wisdom knew not God," are wise enough to know that Christ told an untruth when He said, as plain as words can tell, "I have given you an example that ye should do as I have done to you." (Joh. 13: 15). Then, if Christ did not intend to deceive those little lambs that "know not the voice of strangers," (10: 5), they may hear "His voice," (10: 4), obey His word, and walk the same narrow path which Jesus and His apostles trod.











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